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A CENTURY OF ENDEAVOR

A Century of Endeavor

1821 - 1921

A Record of

The First Hundred Years

of the

Domestic and Foreign Missionary Society

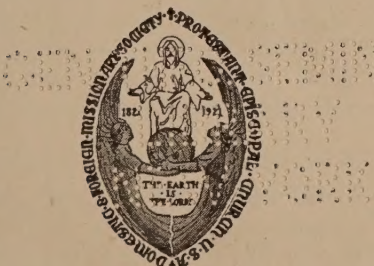
of the Protestant Episcopal Church

in the United States of America

By Julia C. Emery

Secretary of the Woman's Auxiliary to the Board of Missions

1876-1916



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FOREWORD

THE Church in America will not be slow to recognize its increased debt to Miss Emery for having added to her labors through long years of joyful service this bit of painstaking research.

This would be manifest if she had done nothing more than make available the story told by the Church's records of the efforts made through the years to find a way by which the Church might do something for those who need spiritual help.

But our debt to her is very much increased because she has not yielded to the temptation to tell again the story of the great things which have been accomplished in spite of the blindness and unbelief of the people of our Lord Christ; but has held herself to the task of letting the records show the steady if slowly increasing consciousness of the Church as it has come to recognize itself as the Body of Christ, through which He will complete the purposes of His Incarnation.

Most interesting is the story which the growth of the Board of Missions tells all unwittingly, of the spiritual growth of the Body of Christ. At first, driven solely by the vague conviction that the Gospel must be preached, pushed into doing even so little by the zeal of a few who would not be gainsaid, the Church as the years passed (so demonstrating the faithfulness of Him who promised, that they who do His will shall know), came to comprehend that it had in its keeping the Truth on which human development

depends. So at last in Detroit all the makeshifts to which the Church had resorted to meet the exigencies as these arose were swept aside, and an organization for work was agreed upon which makes it possible for the whole strength of the body to be applied to the task which alone can justify the Church's existence or measure its faithfulness. One puts this book down with the feeling that at last the Church has made a beginning, and with the comfortable assurance that as our fathers were blessed in their groping after a way to share with others the Truth which makes men free; so our children will be blessed as with courage and understanding they labor with all those who love our Lord Jesus Christ with sincerity to help the nations comprehend the Revelation on which civilization must rest.

A. S. Lloyd.

PREFACE

THIS History of the Hundred Years of the Domestic and Foreign Missionary Society is the result of requests made by Bishop Lloyd, then President of the Board of Missions, and Dr. John W. Wood, then Secretary for Foreign Missions, that I should look up and make notes from the records of those years.

With the files of the Journals of General Convention and of the different Dioceses, of the Reports and other publications of the Society, with the various Histories of the American Church and Biographies of her Bishops, with the History of the Society for the Propagation of the Gospel, and with histories of our country—all to be found in the Library at the Church Missions House—and with my own personal recollections of nearly fifty years, the study became so absorbing that I found myself tempted to outrun the limits of my commission, and from these various sources prepared the History here presented.

Its incompleteness and inadequacy are more and more apparent to me as time goes on. It does not attempt to be a record of work done in the mission field itself, and is not a story of those who have led that work and made it a possibility. That history of these hundred years remains still to be written. It is rather an effort to portray the fluctuating struggles of the Society, through its organized channels, to direct and energize its members in dioceses and parishes throughout the Church, in order that they might perform in a practical and competent manner their God-

given task to make known His Name and to spread His Kingdom.

The close scrutiny of these attempts led to the discovery that there have been pioneers all along the way, who in the past saw the wisdom of each plan essayed in later years; and, in presenting this History, I am keenly alive to the fact that it has failed fully to record the long list of these, and of those others—in the Episcopate, the Priesthood, and among the laity—who have, through their individual faith and constancy, kept the vital truth of the Church's Mission glowing within the wheels of the Church's machinery. This History all too poorly shows how the long continued, voluntary service of enthusiastic men and women, operating upon the Society, its Boards, Committees and Departments, has been often the compelling force which has brought about the larger sense and wider practice of a Church's universal duty of comprehensive knowledge, of untiring and courageous prayer, of continuous and abounding gifts of self and means.

Seeing so much remaining to be accomplished, and feeling the new organization under whose leadership the new century has opened to be but the forerunner of an ideal still before us, I have called this a record of endeavor rather than of achievement, believing this is no time to rest upon anything which has gone before, but rather one in which to take each past experience as a starting point for future effort, and a help with which to meet the problems and duties of the years to come.

If in this History I have dwelt too much upon the ways of men and too little on the overruling and controlling hand of God, I pray that He may put it into

His people's hearts to see how in all things He is content to work through men, and to give them, if they only will, their full share with Him in His Kingdom's coming on the earth.

JULIA C. EMERY.

Church Missions House,
New York, June, 1921.

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A CENTURY OF ENDEAVOR

CHAPTER I

IN COLONIAL DAYS

1607–1784

"THE Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America" is a cumbersome title, but descriptive. This Society keeps its hundredth anniversary in 1921, and the story of those hundred years must be full of interest to every student of missions. Yet every missionary student must realize at once that such a story requires a background to illumine and explain it, and will think it no waste of time to make a brief review of antecedent history, and to scan the life of the Church in this country, first in colonial days from 1607 to 1784, and then in the beginning of its independent life, from 1784 to 1821 when the Missionary Society was formed.

How had it been with us since the days when sons and daughters of the Church of England first landed on these shores? Royal charters accompanied colonists, whether loyal adherents to Church and king, as in Virginia, or faithful to king but eager for freedom from Church control and doctrine, as in Massachusetts. These charters bespoke kindness, consideration and religious care towards the native people of the new land. Hunt and Whitaker bear apostolic names in the

earliest of our missionary records, and ten thousand acres set apart by the Virginia Company for the permanent support of a college for "both of the English and Indian youth" is one first instance of missionary educational enterprise. But the Virginia Indian massacre of 1622 put back this good work for many a long day, and the year which saw this disaster followed close upon the founding of Plymouth by colonists who described the natives as "tawny pagans," "rabid wolves;" while later we read, "We may guess that probably the devil decoyed these miserable salvages hither in hopes that the Gospel of the Lord Jesus Christ would never come here to destroy or disturb his absolute empire over them." These poor "salvages" waited twenty-six years for John Eliot to begin his ministry of love and to show through his life and words and through his translation into their tongue of the written Word of God that even in the devil's own land that Love could make its way.

Then in these darkened days, the light of the never-failing promise began to shine. Those individuals who led the way should never be forgotten—Sir Leoline Jenkins who founded in Jesus College, Oxford, two fellowships for clergy "willing to go to the foreign plantations," and the Honorable Robert Boyle who in 1661 would have conducted a company "to propagate the Gospel among the heathen natives of New England," and, failing that, left the annuity which still provides for lectures, "On the Duty of Converting Infidels to Faith in Christ"; and Lord Clarendon, who, going to the root of the matter, in 1667–1672, prevailed on Charles II to appoint Doctor Alexander Murray Bishop of Virginia. Owing to a change in govern-

ment this appointment came to nothing, but in these feeble, almost futile efforts we seem to hear the turnings of that magic key that in time should unlock the doors of opportunity and let in upon the darkness the all-conquering Light.

Then came the happy years, 1687, when the Bishop of London appointed Doctor Blair his commissary to Virginia, and 1696 when he sent Doctor Bray as his commissary to Maryland. Had those good men been sent as *bishops,* how different would have been the history of the American Church! As it was, for fifty-three years Doctor Blair served as a model of individual, personal holiness and zeal, but after his death, Virginia soon reverted to indifference, and the Church became weakened. Doctor Bray, with more comprehension of the value of corporate life and work, spent several years of preparation before going to his field. He increased the number of clergymen there from three to sixteen, and had large share in bringing into being the early missionary societies of the English Church.

The seventeenth century drew to its close. In 1664 the Dutch had surrendered New York to England, and in 1696 Trinity Church had been built; still earlier the Church people of Boston had asked for a church, and by 1689 King's Chapel had been erected there.

Meanwhile the Dutch in Pennsylvania, the Swedes and Dutch in New York and New Jersey, the Roman Catholic colony of Maryland, the Jesuits active in New England and northern New York, in addition to the multiplied sects of the English Independents, made the Christianity of our colonial days a vivid example of our "unhappy divisions"; while the fast

succeeding changes in government in England and the unsettled conditions of Church life there seemed to militate against any betterment from that source. In 1697 Colonel Heathcote depicts Westchester County, New York, as "the most rude and Heathenish Country I ever saw in my whole life, which called themselves Christians, there being not so much as the least marks or footsteps of religion of any sort." Then the eighteenth century opened, and that beloved and honored benefactor of the feeble Churchfolk of the colonies, the Venerable Society for the Propagation of the Gospel in Foreign Parts (the S. P. G.) came in.

To trace the life of this society, to which the Church in America owes so much and whose organization and methods must have been an influence in the formation of our own Missionary Society, would make a separate story. As so often in history, it goes back to the life of an individual—Anthony Horneck, a Heidelberg student who came to England after the Restoration, and whose earnest sermons at the Savoy, London, together with those of Doctor Smithie, of Saint Giles', Cripplegate, were largely instrumental in founding the Religious Societies of London and Westminster, in 1678, and the Societies for Reformation and Manners, in 1691.

These societies arose at a time when zeal for religion had grown "extremely cold," when "looseness" had "passed from Doctrines to manners," and nothing was "more rare than the practice of Christian Virtues." War had lately ceased, peace had come in, William III had just been recognized as the lawful king, and at this propitious time "the zeal of several persons of the best Character in and about ye cities of London and

Westminster" began to work toward this new religious organization which, on March 8, 1699, took shape in the Society for Promoting Christian Knowledge, (the S. P. C. K.) a society which, "in furthering the 'Gospel of Peace,' tended to bring concord to all nations."

In looking for one moment to the future rather than to the past, does not this event hold a happy augury for us?

At the first meeting of the S. P. C. K., five men were present—one a nobleman, one a country gentleman, two lawyers, and one a clergyman, Doctor Bray, the commissary to Maryland. At once Doctor Bray set forth the need of the American Plantations, asking for missionaries, libraries, pensions and provisions for widows and children of the missionaries.

Two years later, in March, 1701, he reports that "nine missionaries to the Plantations are in a very fair way of being completed," and £800 had been secured "for books for British subjects in the Plantations." In October of that year subscriptions for this purpose ceased, though for many years the society continued correspondence with New England, Virginia, etc., and from 1733–1741 renewed its gifts, sending missionaries to the Salzburger emigrants, who settled in Georgia after the Thirty Years' War, and furnishing John Wesley, then in charge of the English in that colony, with grants and books.

But when, in 1701, the Society gave up its care for the plantations, it had good reasons for its action. In 1699 Doctor Bray had presented the need so forcibly, that Convocation, Archbishop Tenison, Bishop Compton and the S. P. C. K. all became actively interested, and the Lower House of the Convocation of

the Province of Canterbury "appointed a committee of twelve to inquire into the ways and means for promoting Christian Religion in our Foreign Plantations."

The committee met, Doctor Bray petitioned the king for the incorporation of a society, the S. P. C. K. took up the matter, the Archbishop of Canterbury made the first subscription, and on June 27, 1701, the new S. P. G. held its first meeting, in Lambeth Palace. The society included the members of the former society and "diverse others," and at its first meeting there were present the Archbishop of Canterbury, as president, four other bishops, and twenty-five other members, clerical and lay.

At this meeting the king's letters patent were read and members were elected; at the next a seal was chosen—"a ship under sail, making towards a point of Land, upon the Prow standing a Minister with an open Bible in his hand; People standing on the shore in a Posture of Expectation, and using these words, *Transiens Adjuva Nos* (Come over and help us)." By-laws and standing orders were adopted, and provision was made that the business of the society be opened with prayer, an annual sermon be preached, and that an oath be tendered to all officers of the society before entering on their duties.

The purpose of the incorporation was three-fold: (1) "Providing a maintenance for an orthodox Clergy in the plantations, colonies and factories of Great Britain beyond the seas, for the instruction of the King's loving subjects in the Christian religion"; (2) "Making such other provision as may be necessary for the propagation of the Gospel in those parts"; and (3)

"Receiving, managing and disposing of the charity of His Majesty's subjects for those purposes."

The first anniversary sermon emphasized, however, as a paramount object of the society, that "especially this may be a great charity to the souls of many of those poor Natives who may by this be converted from that state of Barbarism and Idolatry in which they now live, and be brought into the Sheep-fold of our blessed Saviour." The conversion of Negroes and Indians formed a prominent branch of the society's operations from the first. Addresses by Bishop Gibson of London were sent, in 1727, to aid the society in "carrying on the work of instructing Negroes in our Plantations abroad," exhorting masters and mistresses of families "to encourage and promote the instruction of their Negroes in the Christian Faith," and the missionaries to do the same "in their several parishes."

For many years the meetings of the society were held in Archbishop Tenison's library in Saint Martin's in the Fields, and the members attended in large numbers, though the hour was often as early as eight or nine in the morning. In less than forty years nearly a hundred churches were built, above 10,000 Bibles and Prayer Books and 100,000 tracts were distributed, vessels and linen for the Holy Communion and ornaments for churches were supplied. Great multitudes "upon the whole" of Negroes and Indians were brought over to the Christian Faith, "many numerous congregations set up" which "supported the Worship of God at their own expense," and seventy persons were employed as missionaries.

The society began work when there were some two hundred and fifty thousand settlers in this western

land, "whole colonies" of whom are described as "living without God in the world," "others distracted with every variety of strange doctrine," the neighboring Indians "partly instructed by the Jesuits, by John Eliot and the New England company." The first missionaries, George Keith and Patrick Gordon, sailed in 1702, and John Talbot, the ship's chaplain, enlisted with them. A few weeks after arrival Gordon died, and Keith and Talbot began a two years' journey which took them "through all the governments of England"—a distance of eight hundred miles, between North Carolina and Piscataway River in New England—"preaching twice on Sundays and week days, offering up public prayers, disputing with the Quakers, and establishing the Church." What they found as they journeyed, early records tell—"people who could not with truth be called Christians," in one town "perhaps the most ignorant and wicked people in the world," some Independents, but many of no religion, but "like wild Indians," and, on the other hand, multitudes of colonists petitioning for help, which the society tried to supply, at the same time "using direct means for the conversion of the heathen, whether Negroes, Indians or Whites."

To one colony after another missionaries were sent. Thomas was pioneer in South Carolina, going "to the native Yammonsees," who had already revolted against the Spaniards because they "would not be Christians." Failing these, he worked with Negroes and Indian slaves as well as with English settlers. In North Carolina, Adams and Gordon found Quakers "opposed, ignorant, contemptuous of the Holy Communion." In Georgia John Wesley wished to minister to Indians, but found the English so bad he had to

devote himself to them "with strictest discipline." In Pennsylvania two resident Church of England clergymen and colonists welcomed the missionaries, but found them all too few, since the death of a clergyman was apt to result in the loss of a congregation to the Church. The long voyage taken to England for Orders was often taken in vain. One man was shipwrecked and drowned in returning; another was taken prisoner by the French. In this colony of Pennsylvania the dissenters very well understood that "the sending of a bishop to America would contribute more to the increase of the Church than all the money that has been raised by the Venerable Society." Still, its good work told, for, while in 1702 in the whole of New England province, with its population of one hundred and thirteen thousand, there were but two Church of England clergymen; four years later the society had eighty-four missionaries there, more than one-fourth of whom had been brought up dissenters.

In 1711 the colonial agent sent to Yale College eight hundred volumes which were "devoured by the hungry students" and influenced the rector and a tutor of the college to enter the ministry of the Church. The former, Doctor Cutler, settled in Boston, and, "amidst increasing persecutions, maintained to the last the standard of the faith"; the latter, Mr. Johnson, for fifty years lived at Stratford, and "labored earnestly there and in neighboring towns." Being asked by the Bishop of London, however, "Are there any infidels, bond or free, within your parish, and what means are used for their conversion?" he replied, "There are nigh two hundred Indians in the bounds of the town, for whose conversion there are no means used, and the

like in many other towns; and many Negroes that are slaves in particular families, some of which go to Church but most of them to meeting."

In New York a population of twenty-five thousand was settled in twenty-five towns, ten Dutch, the rest English. The Dutch were Calvinists, the English, "some of them Independents, but many of them no religion, but like wild Indians." Mr. Vesey, rector of Trinity Church for fifty years, and much of that time commissary for the Bishop of London in the province, appealed for missionaries. Presbyterians, Independents, Quakers, Anabaptists, French Protestants, "poor Palatines" from Germany were among those whom the missionaries won; Negro and Indian slaves of the city and the free Indians of the northern borders all became their care.

But how could there be clergy enough? How might candidates for the ministry receive their Orders?

In 1704 Keith returned permanently to England, taking the report of his two years' work and remaining to counsel with the society there. Talbot continued in the colonies and began at once his pleas to the Church at home for "a Bishop or Suffragan *apud Americanos.*" "The need might have been filled had there been a Bishop." In 1706 he visited England, making the reiterated appeal, endorsed by the clergy of New Jersey. In 1712 a committee of the S. P. G. considered the support and residence of bishops for America—two for the islands, two for the mainland—but Queen Anne died, the ministry under Sir Robert Walpole opposed the plan, and the project was abandoned, save for the purchase of a bishop's house in Burlington, New Jersey. In 1722 Doctor Welton was

consecrated by the non-juring Bishop Taylor, and they together consecrated Mr. Talbot. The story is wrapt in secrecy and tradition. Political disqualifications prevented the public exercise of their office, and few records remain of any private acts. The known result was the recall of Doctor Welton and the dismissal of Mr. Talbot from his office.

So when, in 1729, Dean Berkeley visited Rhode Island there was no bishop serving in the American Church. North and east of Maryland were but eighty parochial clergymen, all but those in Philadelphia, New York, Boston and Newport missionaries of the society, and in 1761 about two hundred and eighty thousand Church people in the thirteen colonies. The bitter cry went up, "The Churches of France and Spain provide Bishops for their people, even one in Canada. Moravians have theirs. . . . . There never was so large a tract of the earth overspread with Christians without so much as one Bishop, nor ever a country where Bishops were more wanted."

And so the years passed on. Mr. Johnson of Stratford, Connecticut, was in the van of those who sent unceasing appeals for the head so sorely needed. He was grateful to the Bishop of London for his suggestion that a suffragan might be sent, though it came to nothing, as did another proposition that the bishop of some small diocese in England might be released for temporary service. In vain he pleaded the state of a Church destitute of conference and general government, of the candidates for Holy Orders who must travel one thousand leagues to obtain them. As late as 1761 only about one in five of these men who went to England for this purpose returned to America.

In 1771 the clergymen of Connecticut made a final plea to the Bishop of London, and sent to other states, begging them to join in this appeal. It was again in vain. The time was unpropitious; the people had become cold towards the Church, broken, disunited; they were drawing more closely together in the sense of a common interest and a common aspiration; each slow and steady step toward union took them farther from the government of England and a Church dependent upon that government; the ministers of that Church, while they served their people with devotion, were bound by oaths of allegiance to king and state, which many among them would die rather than break, and so were looked upon with growing mistrust and aversion. The years of revolutionary struggle are full of trials and hardships to the missionaries of the society and to many others of the clergy who had received their Orders from the hands of English bishops. Their churches were closed, their houses plundered, their glebes taken from them; they were driven from their homes, or imprisoned in them. They and their families suffered poverty, hardship and distress. Some returned to England, others went to Canada. But there was a remnant with wisdom to know that the Church could exist unlinked to any state, with loyalty for the new nation which was theirs by birth and choice, with unwavering confidence that that nation should see within it, though not of it, a Church that might be to it as leaven.

In 1774 Doctor White was the only Church clergyman left in Pennsylvania, and feeling against the Church was so strong that the builders of Saint John's Church, Elizabeth, New Jersey, watched at night with

drawn swords in their hands; in 1775 the colonies revolted and joined in war; in 1776 they declared their independence; in 1783 this independence was recognized by Great Britain, and the new nation raised its head and drew breath and entered upon its untried, independent life; in 1785 the S. P. G. withdrew from the mission field in the United States, with regret and the "earnest wish and prayer" for their American brethren that "their zeal may continue to bear forth fruits." In the years of its service for us it had supported 309 missionaries at a cost of £227,454.

We are apt to speak of the beginnings of our Church as weak and tardy, but six years passed before our country's organization was complete and Washington was elected the first President of the United States; so perhaps, after all, our poor, disheartened and distracted Church was not so slow when in two years she had adopted her constitution, and in four had obtained the episcopate for three bishops through whom has come the succession of the three hundred and nineteen enrolled in the annals of the American Church today.

CHAPTER II

IN THE NATION'S EARLY YEARS

1785–1821

THAT so early in the nation's history as February, 1787, the American Church should have had three bishops of her own is a remarkable and significant fact. It seems wonderful, indeed, that after one hundred and seventy-five years without a bishop there could have been found those who should strain every nerve, and repeatedly renew their petitions until the uncomprehending mother Church, hemmed in by tradition and custom, at last bestowed the long sought privilege. It is a contrast painful to note that in 1649—one hundred and twenty-five years after the settlement of New Spain—the Spanish Church in America could number "one Patriarch, six Archbishops, thirty-two Bishops, three hundred and forty-six *Prebendos,* two abbots, five royal chaplains, eight hundred and forty convents" and "a vast number of inferior clergy—*curas* serving among the emigrants from Spain and their descendants, *doctrineros* to guide the Indians who had submitted to the rule of Spain, and *missioneros* who worked among the fierce tribes to reduce their untamed spirits to the faith."

And it may seem the most unlikely time of all for us to have won our quest when so finally cut off from the mother country, so unpopular and down-trodden in our own. This could hardly be otherwise, when

in 1776 Mr. Inglis, one of the missionaries of the S. P. G., and later first colonial bishop of Nova Scotia, reported all the society's missionaries in New Jersey, New York, Connecticut and other New England colonies "as faithful, loyal subjects." "All the other clergy of the Church," continued Mr. Inglis, "though not in the service, could not wholly prevent the rebellion, yet checked it considerably for some time"; and finally he adds, "Upon the whole, the Church of England in America lost none of its members by the rebellion, whose departure could be deemed a loss." That is, to Mr. Inglis' mind, only those who did not count in the real strength of the Church had thrown in their lot with the new and independent nation which the colonies were upbuilding. At the same time this English missionary had visions better than he knew, when he urged that *"on the suppression of the rebellion,* measures be taken for placing the American Church on at least an equal footing with other denominations, by granting it an Episcopate and thereby allowing it a full toleration."

The "rebellion" was not "suppressed" but the episcopate was granted. Wise statesmen in England and kindly and discerning minds among the councils of the S. P. G. pleaded for it, and in time it came. *How* it came belongs perhaps to the records of Church history rather than to the story of the Church's Mission; yet every student of missions must become a student of Church history, and every student of Church history must become a student of national and of world history, else he will fail to recognize that world-wide arena on which the struggle between good and evil is being fought in the conflict of all the ages.

So we may find many analogies in the beginnings of our nation's and of our Church's life. It can hardly have been without significance that one of those Church of England clergymen to whom Mr. Inglis referred as casting in their lot with "the rebels" was Doctor William White of Philadelphia. The outbreak of the Revolution found him assistant minister of Christ Church and Saint Peter's. Early in the war, from conviction, he joined the side of the colonists; at its darkest moment he became chaplain of the Continental Congress, and Washington was a worshipper in his church. He was in such a position, therefore, as to make him familiar with the steps taken and the methods pursued by which the new government was formed; and a closer personal experience made him realize that it was no easy thing to plant and nourish in the free and independent United States of America a free and independent branch of the Church Catholic in direct descent from the National Church of England.

The precepts and example of such statesmen as Benjamin Franklin and Samuel Adams were not lost on a man like William White. As the former had proposed, as early as 1754, "a legislative assembly to choose once in three years representatives to hold a federal grand council," and the latter had suggested in 1772 "a committee of correspondence to obtain the minds of the people of the different colonies," so Doctor White, in 1782, entered into correspondence regarding a union of the different parishes in convention. In that time of stress he went on from this to conceive a plan by which, on behalf of all, to the president and others "of this convention should be assigned the powers of Ordination and discipline till in better times

a provisional Ordination should make good the lack in this." To such a device had long delay impelled this loyal son of the English Church, and to this we owe in great measure the impetuous action of the Connecticut clergy who, believing that they could not join in united action without a bishop, not waiting even for peace to be declared, in March, 1783, elected Doctor Seabury and sent him across the seas, seeking consecration. The approach of peace, however, led Doctor White to lay aside his plan, and to save us from such disaster and division as John Wesley brought about, when, in 1784, he laid hands on Doctor Coke who, at the very outset of the Church's opportunity, began to separate the Methodists from among the Churchfolk of our new land.

It was in the same year that Doctor White came forward with his revised plan. How unfavorable the time! Church buildings were ruined, congregations scattered, the pastors few and poor—no more in number after two hundred years than there were eight years after the Church was first established. When we rejoice in the country's heroes who out of weakness reared a nation, surely we may thank God for this His servant, who took the lead in bringing together the Church's weak and scattered forces in order that they might make their united appeal to the Church of England.

Doctor White began with his own state, calling together his vestries of Christ Church and Saint Peter's, then the other clergy, and on March 31, 1784, these called the clergy and one or more delegates from each vestry to meet on May twenty-fourth, when not only diocesan but general organization of the Church was

considered. The next step was immediate. In that same month a few clergymen from New York, New Jersey and Pennsylvania, together with "a few respected lay members of the Church," were meeting at New Brunswick, New Jersey, to revive a society, incorporated in those provinces before the Revolution, for the relief of the widows and orphans of the clergy. The Pennsylvania clergy seized the opportunity to make known the conclusions they had come to in regard to the organizing of the Church throughout the land. A more general meeting was called to be held in October, in the city of New York, and at this time deputies from the three states before represented and from five others—Massachusetts, Rhode Island, Connecticut, Delaware and Maryland—met in conference. This was not a convention, and their only act was to ask the Churches in the several states to unite upon a few articles to be considered as fundamental. The chief of the articles were that there should be a General Convention of the Episcopal Church in the United States of America; that the Church in each state should send deputies, clerical and lay; that the Church should maintain the doctrines and worship of the Church of England so far as consistent with the American Revolution and the Constitutions of the respective states; that in every state "where there should be a bishop duly consecrated and settled," he should be a member *ex officio;* that the clergy and laity should deliberate together but vote separately—concurrence of voting being necessary; that the first meeting of the convention should be held in Philadelphia on the Feast of Saint Michael, 1785.

Samuel Wilberforce, Bishop of Oxford, who studied the growth of our feeble Church and wrote its history to 1841, says of these first efforts made towards united life and action: "Never had so strange a sight been seen before in Christendom as this necessity of various members knitting themselves together into one, by such a conscious and voluntary act. In all other cases the unity of the common episcopate had held such limbs together."

It was from September 27 to October 7, 1785, that our first General Convention met. Sixteen clerical and twenty-six lay delegates from New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia and South Carolina formed its membership. Doctor White presided. No bishop was present. One only might have been there—Seabury of Connecticut, consecrated by Scottish bishops on the fourteenth of November in the previous year—but neither he nor any delegation from Connecticut attended. So without a bishop this little company boldly adopted "a general Constitution to be ratified by the Church in the different States, which should be considered fundamental and should be unalterable by the Convention of the Church in any State." How indicative this of the influence of the nation's thought and action molding the Church's new and untried forces! How suggestive of the weight that statesman-Churchmen like Washington and Morris and Madison and Jay must have had with the Church's leaders!

This constitution declared that "there shall be a General Convention of the Episcopal Church in the United States of America" of which, with faith and hope unquenched by long and sad delay, those who

drew it up announced that "every duly consecrated and settled bishop should be a member *ex officio*."

The convention proceeded to ask the archbishops and bishops in England to consecrate as bishops men sent to them from the conventions of their respective states, and it announced that "the Fourth of July shall be observed for ever as a day of thanksgiving for the inestimable blessings of religious and civil liberty vouchsafed to the United States of America." Thus in one breath the American Church declared its dependence upon the *Church* and its independence of the *State* of the Mother Country.

In June, 1786, Convention met again, and in October held an adjourned session. Letters from England, still doubtful and hesitant, were presented, letters to England, more definite and urgent, were sent, and at last on February 4, 1787, Doctor White for Pennsylvania and Doctor Provoost for New York were consecrated at Lambeth, and the American Church had three bishops of her own.

. . . . . .

We scan the early annals eagerly for the first hint of the missionary enterprise, which is the subject of our present study. Is it to be found in the petition of the fiery old champion and college president, Doctor William Smith of Maryland, or is there something naively personal in his plan which forbids the thought? He suggests in Bishop White's first convention (of 1789) that his sermons be printed by subscription, to be used by *pious and well disposed persons, remote from places of public worship, or unprovided with ministers or pastors, who may wish to collect their*

neighbors and friends to spend parts of a Sunday in public worship and in reading sermons and books of devotion.

And is there not something of the spirit of a loving inclusiveness which suggests the feeling of the missionary leaders of today in the address sent by this same convention to President Washington: "We most thankfully rejoice in the election of a civil ruler deservedly beloved and eminently distinguished among the friends of genuine religion—who has happily united a tender regard for other Churches with an inviolable attachment to his own"?

And Washington's reply will certainly add to the interest of this record: "It would ill become me to conceal the joy I have felt in perceiving the fraternal affection which appears to increase every day among the friends of genuine religion. It affords edifying prospects, indeed, to see Christians of different denominations dwell together in more charity and conduct themselves, in respect to each other, with a more Christian-like spirit than ever they have done in any former age, or in any other nation."

In 1792 Convention met again, in Trinity Church, New York. Deputies from nine states were present, and, sitting by themselves in the Senate Chamber of the City Hall, the four bishops of the House of Bishops—Seabury of Connecticut, Provoost of New York, White of Pennsylvania, Madison of Virginia. To them entered on the morning of Saturday, September fifteen, the Honorable James Lloyd of Maryland, bearing the request from the House of Clerical and Lay Deputies for a conference on the general state of the Church. It was a happy circumstance indeed

that thus early the necessary and important subjects of Prayer Book Revision and Canons on Titles of Ordination and Episcopal Visitations should yield time to the review of the actual life of the infant Church. Major Lloyd was chosen a member of the Standing Committee, appointed by the House of Deputies, and when the two houses agreed to appoint a joint committee *for preparing a plan for supporting missionaries to preach the Gospel on the frontiers of the United States,* it is certainly an interesting coincidence that among those appointed to carry out the joint committee's plan should have been a Mr. John Wood.

In view of all succeeding efforts, how natural the recommendations of this committee sound!

That the clergy preach a yearly sermon "for the purpose of collecting money for carrying into effect this charitable design";

That this money be sent to a state treasurer and by him to a "treasurer appointed as hereinafter directed";

That missionaries "employed by this Church" be authorized to make collections from congregations on the frontiers, and to render an accurate account to the bishop of this Church in the state of Pennsylvania and to the standing committee to be appointed by this Convention";

That the bishop of this Church in Pennsylvania and this standing committee address the members of this Church, "recommending this charitable design to their particular attention, which address shall be read by every minister on the day appointed for the collection";

That the bishop of Pennsylvania and this standing committee shall appoint a secretary and treasurer to carry on the correspondence and keep accounts and moneys of these institutions;

That when the bishop of this Church in Pennsylvania and the standing committee judge that "sufficient funds have been provided for the above purpose," they shall "employ missionaries, allow salaries, and make such arrangements as they think best, reporting to each General Convention."

Thus early came the clear, direct call to a Church-wide, active interest in domestic missions. But the time was not ripe for it or its details. The Church as a body was much what Fiske describes the central government at that time to be—"something shadowy and ill-defined"; while the separate states, most of them still without bishops, hardly yet possessed that "clear outline" which the historian sees in "the thirteen distinct sovereignties in the United States." Yet these state-dioceses did possess so much strong, individual life as to raise the difficulty which it required a Washington to deal with in the national life. A writer, in summing up his vast contributions to the country's good, has said: "It was his firmness, courage and energy in dealing with the resistance to the collection of National revenue in Pennsylvania that established beyond dispute the power of the National Government to sustain itself and fixed its authority to raise money and use force for the purposes of the Constitution." But there was no such controlling voice as yet in the General Convention of the Church, and in 1795 the recommendations of 1792 were changed. The state conventions were asked to gather missionary money

either by the means of annual sermons or by soliciting private contributions; but instead of committing the general management of the fund to the standing committee of any one state, it was suggested that each state convention appoint a committee to apply the money given in that state to the support of "missionaries in such part of the United States as they may think proper." How almost inevitably we see, in this action, domestic missions reduced to diocesan!

But the central body, though "ill-defined," was still a body and no "shadow," and in 1804 the House of Clerical and Lay Deputies again came to the rescue. They asked the concurrence of the bishops in the adoption of a canon which "shall provide for an accurate view of the State of the Church from time to time." This action gave to Convention the Committee on the State of the Church, which for many succeeding sessions made to the deputies a report of the Church's growth through each preceding triennium, and supplied material and point for the bishops' pastoral letters.

Thus the Church herself was really overlooking the field, and when, in 1808, Convention urged that clergy and laity in unorganized states and territories should organize, and considered how bishops might be sent into such states and territories, she was surely not forgetful of the great principle that the Body of Christ on earth of necessity must grow.

So naturally the next Convention, in 1811, brought again the western episcopate to view. It was the House of Bishops this time that introduced the subject, and it was left to the bishops of Pennsylvania and Virginia to devise ways for benefiting the small and scattered congregations in the far West beyond the Alleghenies.

The Society for the Organization of Christianity in Pennsylvania, organized in 1812, resulted from this action, and Jackson Kemper began his active missionary career as its first missionary.

From 1814 on the diocesan reports made through the Committee on the State of the Church are most interesting. They tell of missionaries employed in the part of New York State west of Albany, funds in New Jersey for congregations unable to support clergymen, societies in Pennsylvania and South Carolina for "the advancement of Christianity." In 1817 Mr. Eleazer Williams is first named as "a young man of Indian extraction who resides with the Oneida tribe in this State (New York) and performs the very useful offices of lay reader, catechist and schoolmaster among his Indian brethren." The first mention of an Auxiliary occurs at this time—one of young men associated to help the New York Bible and Prayer Book Society (then eight years old)—"which Auxiliary had set an unprecedented example of activity and zeal in the diffusion of religious truth. . . . . The young men of the same city have lately distinguished themselves by forming another society to raise funds for the support of missionaries employed by the bishop"—the missionary-hearted Hobart—"and the Committee for propagating the Gospel" which had been appointed by the convention of the diocese of New York. With the report from New Jersey the first Woman's Auxiliary appears—"the females of Newark and Elizabethtown having established Bible and Prayer Book Societies auxiliary to the Episcopal Society."

This Convention of 1817 was rich indeed in its details of growth. Societies of one kind or another—

Diocesan Missionary, Prayer Book and Tract and for the Education of the Ministry—are mentioned as established in New Jersey, Pennsylvania, Delaware, Maryland, Virginia, South Carolina. In New Jersey several Sunday-schools had been started, "principally by ladies." The General Theological Seminary, to be supported by the whole Church and controlled by General Convention, was authorized. Most pertinent to our present study, in Pennsylvania in the previous year a new society had been formed "for the express purpose of sending Missionaries into the Western States," and under its direction "a young clergyman" had already visited "with success" many parts of Ohio, Kentucky and Tennessee.

It was surely a fruit of this first experiment in domestic missions that the message went out from this Convention, "that the authorities of this Church in each State respectively adopt measures for sending missionaries to our destitute brethren in the Western States."

And now we come to that Convention—of 1820—so decisive in the Church's missionary advance. Scanning the journals of Convention closely, no word has yet appeared in them to indicate that the newly established Church had heard a call to meet any need beyond the borders of its own land. In this Convention, even, the reports from the dioceses do not point elsewhere. Massachusetts tells of exertions being made "to call the attention of friends of our Church to the subject of Missions to such small portions of our Communion as are to be found in many parts *of the State*." New York argues that "the peculiar situation of the immense portion of the Diocese," so similar to "the new States and Territories of our Union," should commend the

missionary activities being carried on there to "the approbation of the Church generally." Pennsylvania reports missionaries sent into the interior part of the state. South Carolina mentions Sunday-schools established, "the occasion of good to many, particularly to the people of color." But in all this there is nothing to show why the Missionary Society which this Convention moved to form should have borne the name—and the order is significant—of "The Protestant Episcopal Missionary Society in the United States, for *Foreign* and *Domestic* Missions." These adjectives were almost immediately transposed, but thus they stood at the very first.

We must look elsewhere for the explanation, and we find it in part, doubtless, in some current setting out from that religious revival in New England, which, in 1806, saw the "haystack" meeting at Williamstown, and, in 1808, led to the society of "the Brethren" which was a potent factor in the formation, in 1810, of the American Board of Commissioners for Foreign Missions. When, in February, 1812, the Judsons and Newells sailed from Salem and the Notts from Delaware Cape, some vivifying influence must have stirred earnest souls among our own Church people from their high emprise.

But for a more direct and resultant cause our search must take us back to the Mother Country and to the Church Missionary Society, (the C. M. S.) organized in 1799, nearly one hundred years after our old friend and helper, the S. P. G. As the work of the latter society had been largely for the colonies, that of the Church Missionary Society was for the bringing of the Faith to the heathen "in Africa and the East." In

1812, the Reverend Josiah Pratt was its ardent and eager secretary, and he had just devised a plan to establish Church Missionary Associations in town and country throughout the land. He was the forerunner of the innumerable band of travelling secretaries and missionaries. His first journey, of two months and a half, with fifty sermons preached and twenty-eight associations formed, has set the standard for many a kindred undertaking. Zealous indeed, he did not stop with influencing the hearts of Englishmen. In 1815, he wrote to several leading members of the American Church, asking their co-operation also. Bishop Griswold of the Eastern Diocese was the first to acknowledge his letter, assuring Mr. Pratt of "our cordial co-operation," so far as "means and power will permit." "Most gladly" he adds, "would we unite with you in sending Missionaries to Africa and the East, and hope that the time is not far distant when some of our pious young men will be zealously disposed to engage in this good work. At present, however, we have not the funds, nor other means of doing much Missionary labor; not even of supplying the wants of our own country." In a later letter Bishop Griswold names to Mr. Pratt the Reverend Joseph R. Andrus as our first aspirant for foreign missions.

In their report for 1817, the Church Missionary Society states that they have suggested "the expediency of forming in the Episcopal Church of the United States a Missionary Society for the advancement of the Kingdom of Christ among the heathen." The society also authorized Bishop Griswold to draw upon them for £200 in order to encourage this enterprise.

Thus one influence is shown, which impelled to the action taken by Convention in 1820. Another, doubtless, was the formation in Washington, in 1816, of the American Colonization Society. Partly political, partly philanthropic, this society included among its earliest supporters well known and influential Churchmen. Joseph Andrus and three other clergymen of the Church were among its first agents, as were two laymen, John Bankson and Ephraim Bacon, and through these agents a knowledge of the situation in Africa no doubt was increased in the Church people at home, and led to the wish that a mission might be planted where the American Colonization Society was founding a colony.

And then, as from Pennsylvania had come the first movement towards a united Church, so from Pennsylvania came the call for "a general Missionary Society for Foreign and Domestic Missions." The report presented by the Pennsylvania delegates to Convention, in May, 1820, described the fields of the proposed society's operations as "those parts of our own country where the means of grace are not enjoyed; and the Pagan nations, scattered over a large portion of the Eastern Continent."

The Reverend George Boyd of Pennsylvania offered the resolution recommending the establishment of the Society, and Francis Scott Key of Maryland, whose authorship of *The Star Spangled Banner* is thus not his only claim to the remembrance of American Churchmen, was on the committee appointed to prepare a constitution. With the adoption of this constitution the Convention yielded the privilege of being the Church's executive for missions, and gave to a

delegated authority the opportunity to exercise its ability in an almost limitless field, according to untried methods.

Of this Society the presiding bishop was to be president, the other bishops were vice-presidents, a Board of Managers, of twenty-four members to be appointed by General Convention and twelve of whom were to live in or near Philadelphia, was to conduct the affairs of the Society and was to appoint two secretaries, a treasurer and "other necessary officers."

This Board was to establish auxiliary societies, the bishop of each diocese being president of those auxiliary societies organized within its limits. Membership was on a money basis. An annual subscription of three dollars made the subscriber a member, and by paying fifty dollars or more at one time one became a patron. Subscription books were to be issued, and subscriptions might be received for either foreign or domestic missions. Undesignated gifts were at the discretion of the Board. If so desired, any sum above fifty dollars was to be invested, the interest only applying on the "objects of the institution." The Board was to report to each General Convention, and could "employ" a missionary only with the consent of the ecclesiastical authority. The last recommendation of the constitution was that "every member of the Society pray for God's blessing, without which we cannot reasonably hope either to procure suitable persons to act as missionaries or expect that their endeavors will be crowned with success."

This constitution was adopted, the Board of Managers was chosen, and with the following year our Missionary Society entered upon its task.

CHAPTER III

THE TRIENNIUM

1820-1823

THE Board of Managers, hastily chosen in May, 1820, at once announced the formation of the new Society to its English forerunners, the S. P. G., the S. P. C. K., and the C. M. S. The Reverend Anthony Hamilton, then secretary of the S. P. G., and Mr. Pratt of the C. M. S. welcomed the announcement gladly, and sent copies of their reports, while the C. M. S. renewed their offer of a grant of £200 to set forward the work. Mr. Pratt sent a copy of his quarterly papers also, recommending that the American Society print something similar. What would he have thought of *The Spirit of Missions,* with its record and scenes of work among places and peoples all undreamed of then! Perhaps one would have expected from Mr. Hamilton rather than from the secretary of the C. M. S. the message that "he rejoices in the prospect of seeing through your Society Churches gathered from among the Heathen, settled on those foundations" which, we "are persuaded are at once more Scriptural and better suited" (than those of other religious bodies) "to promote the best interests of mankind."

This eager Board of Managers then went on to appoint a committee to consider plans and to prepare an address to be sent to the members of the Church. But

at the very start they met with a setback. They discovered that the managers had been informally appointed, and that no provision had been made for acting conjointly with the bishops; so they stayed their too active hand, and waited to make their real beginning till the special General Convention of October 30-November 3, 1821. At this time the Board of Managers made its report, and moved the amendment to the constitution, which recognized the bishops as *ex officio* directors. The House of Bishops proposed the amended constitution, which was adopted by the House of Deputies, and the Society with its title now reading, *The Domestic and Foreign Missionary Society,* without further hindrance set out upon its way. It was to meet triennially, and to report to General Convention the activities of the Board of Managers in the intervening years.

By this time the American Church had had nineteen bishops, of whom already ten had died. Those remaining to lead the Church in her new endeavor were Bishops White of Pennsylvania, Hobart of New York, Griswold of the Eastern Diocese, Moore of Virginia, Kemp of Maryland, Croes of New Jersey, Bowen of South Carolina, Chase of Ohio, Brownell of Connecticut.

The initial impetus again came from Pennsylvania. Bishop White was president of the Society and the Reverend George Boyd of his diocese was the Board's first secretary and made its first report. Mr. Boyd had gone from New York to Philadelphia to assist Bishop White in old Christ Church, and from there to Saint John's, Northern Liberties, an offshoot from that parish. In contradistinction to the prevailing cus-

tom of the day, he was a strong advocate of free seats in churches, and Saint John's was among the first free churches in this country. Mr. Boyd made great sacrifices to establish this principle in this his only parish, in which he ministered for thirty-six years. Like his bishop he was a true patriot and active in all mission work.

The Board of Directors held its first meeting in November, 1821, in the vestry room of Saint James' Church, Philadelphia, and those of us who are accustomed to think of New York as headquarters for the Church's work are reminded that up to the year 1800 the national life centered in Philadelphia, and that the presence of the presiding bishop and the missionary interest which characterized his diocese, made that city the natural center in those early years of the Church's life as well. Among the early directors chosen were Bedell and Montgomery of Pennsylvania, Onderdonk of New York, Hankel of South Carolina, Meade of Virginia, Croswell of Connecticut, Jarvis of Massachusetts—how familiar are the names! At the request of these and their fellows Bishop White sent out an address presenting the Church's need, to be circulated throughout the United States.

And how familiar, too, are the methods and experiences of the Board! With what high hopes they started out, how soon they had to console themselves with the reflection that "other institutions" now "dealing out the bread of life to thousands and tens of thousands did not make a more promising beginning"!

The Board of Directors held its annual meeting again in Saint James' Church on May twenty-third, 1822. It appointed an Executive Committee with

Bishop White as its head, which met on June first to carry out the resolutions adopted by the Board.

The first step—and how many times since then has this first step been taken!—was to write a letter to the bishops. The object of this letter was to ask that measures be adopted to secure money for the work, and to suggest methods for raising funds, either through agents sent by the Board, or appointed in the dioceses, or by forming auxiliary societies for this purpose. Bishop Griswold failed to answer. Bishop Hobart, so fervent a missionary in Northern New York, found it difficult to see beyond. Agents and auxiliaries alike made no appeal to him. Either would "seriously interfere" with plans for his own diocese, in which "the want of missionaries is as great as in any part of the Union." But he went on to suggest that some "specific object" might occur to which the attention of his people might be turned without "any material interference" with diocesan plans, and in such a case he would gladly co-operate with the Society. Do we see in this suggestion of the good bishop the first intimation of a "special," or was it only a "designated contribution" that he had in mind?

Bishop Brownell saw no promise in the establishment of auxiliaries, but would welcome agents sent by the Society. To him it seemed that a missionary should make the best appeal, and so to him is due the first hint of that double burden which many a missionary since has borne—with its uncertain balance of advantage and disadvantage—of being the worker both in the mission field and among the parishes at home. Such an agent, the bishop thought, "would obtain liberal contributions in all the more wealthy parishes";

but just then the people were busy with other matters, and he recommended waiting till the fall before sending any agent.

And so with the others. Bishop Croes would have agents sent to New Jersey, but preferred that the diocesan convention should decide about auxiliaries; when the institutions of the diocese had been provided for, the Missionary Society would be welcome to the surplus. Bishop Kemp had formed a society in Maryland, but not having the journal of his convention at hand, he could not recall the provisions of its constitution. In Virginia, the Alexandria Seminary had just been started, and while the Missionary Society was felt to be "most certainly an object of leading importance," the appointment of an agent at this time, Bishop Moore said, would be "impolitic." He failed to point out how seminary and Missionary Society might be linked together, and no vision set before his eyes the long line of bishops, from Boone to Tucker, and of priests from Savage to the latest alumnus going out from the seminary doors to work in the Society's service. In his mention of the school is our only suggestion—and that by way of omission—that a missionary society must send both men and means into the mission field.

And then we come to that great, impetuous missionary and bishop, Philander Chase—and he was dead set against agents! Auxiliaries he already had, but for diocesan missions only, and his quick mind had devised another plan in their behalf, prefiguring our Every Member Canvass—"personal application to every individual throughout the States." "Feeble as is their present ability, they will do something; in the aggre-

gate considerable, if left to the attainment of one object at once."

Such was the encouragement the Board of Directors received during its first year's work. Still, it could report eleven auxiliaries, of which one—that of Maryland—was diocesan. Seven of the auxiliaries were "female," the first predecessors of the Woman's Auxiliary to the Board of Missions. These were in Saint John's "in the Northern Liberties" and in the "Borough of Carlisle," Pennsylvania; in Beaufort, South Carolina; in Christ Church, Savannah, Georgia; in Germantown and in Christ Church, Philadelphia, in Trinity Church, Southwark, Pennsylvania; and while the "Episcopal Missionary Association" of Saint John's Church, Huntingdon, Pennsylvania, was not designated as "female," its officers and managers were all women. The Maryland Society and the Episcopal Missionary Society of Lancaster, Pennsylvania, only were officered by men, and in the latter parish it was recorded that "several female members of the Episcopal Church in Lancaster have formed another association partly for missionary purposes"—a suggestion of the combined parochial society and Woman's Auxiliary of later days.

So much for auxiliaries. The first agent appointed was in line with Bishop Brownell's suggestion. Ephraim Bacon had severed his connection with the African Colonization Society and offered himself and his wife to the Missionary Society to return to Africa as missionaries. In May, 1822, this offer was accepted, the appointment was made, and thus the Board's first appeal was in behalf of the foreign field. To make this appeal the directors sent out the man who had offered his life, that he might create interest and

collect means for his own support and that of the school he was to found.

Mr. Bacon's reports make interesting reading. Starting from Philadelphia he went to Baltimore, and there met with the suggestion, leading to the multitudinous addresses in behalf of missions, which women have made since then, that his wife join him and proceed with him to Virginia, "with an expectation of exciting a more lively interest among the ladies, especially as there would be considerable clothing needed for the children received into the mission schools." Mrs. Bacon arrived, auspiciously, on the Fourth of July, 1822, and with "several ladies," called on merchants and others and solicited materials for making clothing, of which she and her husband secured enough to make between one and two hundred garments—in which supplies we see the first of the myriad missionary boxes that have been prepared from that time on. In eleven months Mr. Bacon made three trips, visiting Virginia and Maryland in the first, New York City and the New England Diocese in the second, and in the third, South Carolina and Georgia—where he bought a second-hand gig and a horse that he might visit the planters, selling them again when no longer needed. In Fredericksburg, Virginia, Mr. Bacon found "not only the members of the Protestant Episcopal Church, but other denominations friendly"; in Alexandria a Methodist accompanied him in his calls; in Boston a Congregationalist "contributed cheerfully" himself, and went with him among his friends, who manifested "a lively interest in a mission in Africa."

Our agent's efforts were not confined to this field only. In Newburyport, Massachusetts, he prepared a

subscription book for "Domestic and Foreign purposes"; in Beaufort, South Carolina, he organized a "female auxiliary society," and received fifty dollars to constitute the rector a patron of the Society; in Saint Peter's, Salem, Massachusetts, the constitution of their parochial missionary society required that the thirty dollars given at the time of his visit should be devoted to domestic purposes. Mr. Bacon formed many auxiliaries and showed himself to be an admirable agent, but he was never a missionary in Africa. Why the Colonization Society, whose agents he had accompanied in 1821, now refused to give him and his family and the goods he had collected passage in their ships, the records do not show. We hope it was from no feeling of jealousy. Mr. Bacon's report to the Missionary Society had mentioned that an agent of the Colonization Society was "Eastward" at the same time as himself, and it continued: "Though I most sincerely wished him success in obtaining aid for that Society, as also I presumed he wished me to succeed in obtaining aid to the Church Missionary Society, yet necessarily the two objects divided the benevolence of the public, and each obtained less funds than we otherwise would, had we solicited at different times." Does not every experience suggest its own later counterpart? How many times since then have two interests come in contact to the detriment of the desired results! But, for whatever cause, Mr. Bacon's return was refused, and for twelve years the establishment of the African mission was delayed. The Society held the money and bales in trust for it whenever it should be established. In 1823 Mr. Bacon was appointed a domestic agent, but no report of work done followed the appointment,

and in this silence the Society's first agent disappears from view.

But though the first agent, Mr. Bacon was not long the solitary one. Half a dozen clergymen, Bedell of Pennsylvania—and who so suitable as a member of the Board of Managers?—Baldwin of New York, Hankel and Van Pelt of South Carolina, Wheaton of Hartford, and "Mr. Eleazer Williams of Michigan Territory" made this early company. Mr. Bedell was to visit some of the eastern states; Messrs. Hankell and Van Pelt were to appeal to the people of their own diocese; Mr. Baldwin was to visit states and territories where the Church was not yet organized, to gain information as to the state of the Church, to form auxiliary societies and to ask for funds.

In the home field the executive committee of the Board had two investigations to make—that of the Church within the established dioceses, from which the support of the work must chiefly come, and that of the opportunities lying within the great regions beyond, for the extension and further upbuilding of the Church. It was a modest estimate of the latter which described "the northwest coast of America, somewhere within the bounds of the United States, as a promising field for missionary labor"; but he who adventured in thought so far afield as this had no prevision of the day when Alaska and the Hawaiian Islands should be our territory and the Philippines our country's ward.

In connection with this first wide outlook upon the domestic field we must name Sylvester Nash, the "young gentleman about to receive Deacon's Orders," who first offered himself to the Society for these remote regions. Some years before, his mind had been

directed to the subject of a mission there. There were several Indian tribes, "a noble and highly interesting race" in that almost unknown portion of our land. As early as 1804 the exploring party of Lewis and Clark had visited them, and had promised to send them religious teachers whom they desired. They had waited long in vain. Had the Board accepted, in faith, the offer of Sylvester Nash's youthful spirit of high adventure, the Church might have had the honor of being the missionary pioneer in that far Northwest. Instead, it came, ten years later, to the American Board, when, in 1834, the Reverend Samuel Parker and Doctor Marcus Whitman crossed the Rockies. Meanwhile, we had halted midway. In 1823 Eleazer Williams had accompanied the Oneidas on their removal from New York State to the neighborhood of Green Bay, Michigan Territory; his interest and Bishop Hobart's pleaded for them, and so the Society's first Indian Mission was planted there.

Again, in the far South. Many Episcopalians had emigrated from the southern states to Alabama. There was no clergyman among them. The need was everywhere.

But naturally the first real domestic mission station was at Saint Augustine. In 1821 for $5,000,000 the United States Government had bought Eastern and Western Florida from Spain. A young man's missionary society in Charleston, South Carolina, had been helping their bishop in his care of the Church in the newly acquired territory by supporting the Reverend Mr. Fowler at this point, and they now turned to the general Society to contribute towards his stipend.

As to Mr. Baldwin, to whom the inspection of unorganized states and territories had been entrusted, his journeys were confined to Kentucky. In the early years of the Revolution this ambitious region had reverted from statehood to become a county—a county "with an area one-fourth larger than that of Scotland"—of Virginia, and it was not till 1792 that it was readmitted as a state. So it was natural that when Mr. Baldwin entered this state from Wheeling he should bear many letters of introduction from the rector there. Washington, Mayslick, Paris, Lexington and Louisville he visited. In Washington "two devout communicants" from Providence, Rhode Island, seemed to him "a precious seed"; in Louisville "a few aged Episcopalians have some remaining attachments to the Church, and some of them appear to be not destitute of prevailing piety"; in Lexington the agent felt it "his bounden duty" to suggest an auxiliary society and contributions to the work. But the opinion Bishop Chase had expressed, the people shared; he could not have made the attempt "without doing serious injury to the Church and the Society."

What leaps the imagination is called upon to take—from the Northwest to the Southeastern coast, with its pause midway in Michigan and Kentucky! And then Bishop Chase steps in with counsel won from his experience. What would have been the story of the western Church, could he have gone out with a roving commission from his brother bishops, rather than handicapped by their advice "to confine" his "labors to the diocese of Ohio"? Acting on such a commission, instead of writing to the committee, "I have no inclination nor ability to exceed my own limits," what

bounds might not his vigorous and zealous spirit have overpassed! His plan was clear and defined enough—"one or more missionaries for each State, and Territory without any ecclesiastical authority" to be sent forth "as evangelists to preach repentance unto sinners and to gather together the outcasts of Israel. For this important purpose and this work, the characters to be chosen must be of good natural constitution, good abilities, unquestionable piety, and great prudence." Such characters would have responded to a leader, and what a leader would he have been! Prudence, if by that we mean slowness of decision, deference to the opinion of others, possibly he lacked, but what personality like his to draw men to him and to send them out pioneering in our backwoods country! Was it necessary to wait sixteen years for Jackson Kemper? Or was this the first of repeated occasions when opportunity has been balked, and the Church's advancing tide restrained? It is easy to look back upon a time and to see it rich with promise; it is not always easy to be sure that delay must be before that promise can be fulfilled.

Bishop Chase said that he knew or had heard "of no State or Territory, west of the Allegheny mountains, but what required the immediate aid of missionary labors"; but, influenced by the advice given at his consecration, he not only confined the work of the auxiliaries in Ohio to the needs of their own diocese, but in January, 1823, obtained $200 from the general Society—their first grant to a diocese with a bishop of its own—a policy persisting in the Church today, which even now numbers more missionary priests at work in dioceses, who receive stipends from

the general treasury, than are to be found in the domestic missionary districts.

We have pictured the *receiving,* what of the *giving* Church? We obtained glimpses of it in Mr. Bedell's report and in those of Mr. Bacon as he travelled in his double capacity of prospective missionary and of agent; and the Committee on the State of the Church in General Convention of 1820 tells us even more.

There were twenty-four dioceses; but what dioceses! —Ohio, the latest, pressing in with its two clergymen and nine delegates; in the Eastern Diocese, New Hampshire, with its "vacant churches, occasionally favored with labors of missionaries," and Massachusetts, calling attention to the "small portions of our communion to be found in many parts of the State"; New York with its 4,245 communicants and its indebtedness to the fifteen missionaries who had rendered their "indispensable services" in "the western district of the State" so similar to "the new States and Territories of our Union"; Pennsylvania, whose men were penetrating into "interior parts"; North Carolina with its lately appointed missionaries to visit new churches; South Carolina, with its Sunday-schools "of good particularly to people of color, who are beginning to be instructed in those doctrines and principles of the Christian religion which will tend to promote their comfort and well-being here and their everlasting happiness hereafter." It was in such schools as these that Bishop Ferguson's parents and himself had their early training.

From such a Church as this, the Board of Directors, through its executive committee and agents, won the twenty-one patrons, paying $50 each; the eleven life

subscribers who had paid $30; the seventy annual subscribers at $3 and the four at $5 per annum, whom it reported to the Society at its first triennial meeting, in 1823, together with total receipts of $5,723.58, of which amount the sum of $3,790.86 was for its appropriations and $1,206.24 for the beginning of its permanent fund, the income of which could be applied as needed, and which began that reserve on which the Society has had to draw from that time on.

The first report of receipts sounds now unique indeed, when a hogshead of tobacco, a tea-kettle and bucket, nails, medicine, Episcopal tracts, lead pencils and shoes found their way into the same record with cash contributions—a survival of the times, still not remote, when congress called upon the states to send in their specific supplies of beef and pork, flour and rice, salt and hay, tobacco and rum, and which recurred in another fashion in 1917-1919 in the oft repeated cry, "Food will win the War!" One money gift must be noted—$1,100 from a lady of Middletown, Connecticut; "A noble example," wrote Mr. Bedell, "to those who are rich in this world's goods, and who can without injury to themselves do incalculable good to the cause of the Lord, by a charity proportioned to their ability." Here for the first time the note was struck of conscientious giving, and Bishop Brownell showed himself not mistaken in his opinion that the "more wealthy" might respond.

In these first beginnings we thus find the forerunners of the methods and experiences that are so familiar to us now; but, there are two others which have not yet appeared—the public missionary meeting and the missionary paper or magazine. Is anything of these to be found?

The vestry of Saint James' Church, Philadelphia, held the first meeting of the Board of Directors; the church itself saw the first general meeting. There the "Episcopalians of Philadelphia" were called together on the evening of October 14, 1822, and held adjourned meetings on November fifth and twenty-sixth. Bishop White presided, and the work of the Society was recommended "to all who wish the prosperity of our Zion"; committees were appointed to promote the work in the different congregations, and the members of the Church were "earnestly and affectionately" asked to join in the same efforts.

As to publications, the C. M. S. secretary, Mr. Pratt, had warmly recommended these, but his very zeal made them seem less necessary. This remarkable man did not wait for the days of Edinburgh Conferences and Commissions on Faith and Order, or for magazines such as *The International Review* [*of Missions*]. His large heart found no difficulty in responding to the Lord's command. To him the "ye" meant every man who knew the Lord; the "all," every part of the world that did not know Him. So he did not hesitate at Churchman or non-Conformist, at English or American. He must enlist all, and so he must tell all. Consequently in 1813 he began *The Missionary Register,* the first general purely missionary magazine ever published, in which for forty years he recorded the work of the missionary societies. This magazine he sent regularly to the Board and to the bishops, who were thus given the advantage of a comprehensive outlook. At the same time the few Church papers which had begun to be issued were used to convey to their readers such missionary information as the Board's officers

might send them. This for the present, it was thought, would suffice.

Still one other point the student of these early days will look for—the signs that this was felt to be a spiritual enterprise commended in God's Word and calling for His people's prayers.

A triennial sermon and prayers to open the meetings of the Board of Directors were required by the constitution. The first of these triennial sermons was on Isaiah 55: 10, 11, and as the presiding bishop brought it to a close, he earnestly expressed the wish that his words might encourage the work "of strengthening and extending the usefulness of the institutions of a Church, which we conceive of as being nearer than any other to that of the first and purest ages of Christianity." Many times since has this estimate of the Church been made by her devoted sons; and they best know her deeds have proved their contention true.

That the presiding bishop should not only preach the sermon but should also prepare the address to be sent by the Board throughout the Church reminds us how often our present presiding bishop is called to this latter task. And in his address Bishop White concluded his long exhortation with a call to prayer, "not doubting that the effort of such a prayer, habitually put up to the throne of grace, will so interest the affections of the supplicants as to insure their contributions of reasonable portions of their substance for the accomplishing of so inestimable an object of their desires." It would be a startling record to exhibit had the Church kept faithful to that quaintly worded teaching—prayer, always and everywhere first; then, "the contributions of reasonable portions of our substance."

CHAPTER IV

A TWELVE YEARS' STRUGGLE

1823-1835

FROM this first triennial record of the Missionary Society we are guided by its Board of Directors through the next dozen years. Each third year they brought to General Convention the story of their attempts, their failures and their progress. In 1826 they thus came before the Church, grateful to God that the Society had not been "entirely overlooked in the multiplicity of charitable efforts" of the present day. At the same time they attributed its want of success to the multifarious expedients in behalf of these "innumerable charitable institutions." They suggested that congregations make patrons of their rectors (by payment of that fifty dollars) and that the number of subscribers and annual members be increased; but they deemed it inexpedient to try to obtain funds from England—suggesting a disapproving outlook upon Bishop Chase's enterprising visit to that country, which had resulted in £6,000 given for Kenyon College.

Could there have been members of the Church's Missionary Society who shared the fears expressed by the old Calvinistic Baptist when students from Kenyon visited him? "I have fought the British in the revolutionary war," this backwoods farmer told them, "and I have again encountered them in the last war, and I know something of their character. I

know that they would not contribute so many thousand pounds to build a college in Ohio without some sinister object. I am, therefore, convinced that Bishop Chase is an agent employed by them to introduce British domination here. The college is, in fact, a fortress; all you students are British soldiers in disguise; and when you think you have opportunity you will throw off the mask and proclaim the King of England."

By the close of the Society's year 1825-1826, the earliest domestic missionaries had been appointed—the Reverend M. L. Motte for Saint Augustine, Florida, the Reverend Thomas Harrel for Jackson County, Missouri, the Reverend R. F. Cadle for Detroit and the Reverend Norman Nash for the Indians at Green Bay, then also in Michigan Territory. The Board's report stated a self-evident fact—"Much of this destitute land remains to be possessed"—and made the appeal, familiar through long reiteration since—"Other denominations are even now taking the field; let it not be our reproach that we are always too late."

The report closed, however, with a call to courage: "Let us not then brood over the little we have accomplished, but survey with hearts alive to human misery the desolations of Zion that call us to act." And the General Convention which received this report sent out its message to the Church: "For the reputation and interest of the Protestant Episcopal Church in the United States and in justice to the benevolent intentions of the General Convention . . . . missionaries should without delay be sent to foreign lands."

Liberia must be occupied as soon as possible, and Buenos Ayres "or its vicinity" was proposed as a second foreign missionary field. The independence of the

South American States had been recognized by Great Britain and by our own government in 1824, and even as early as 1823 the American Board of Commissioners for Foreign Missions (Congregational) had sent agents to visit them, and the British and Foreign School Society had followed with its help. Word of these beginnings must have come to the notice of the Church through Mr. Pratt's *Missionary Register* and otherwise; hence the proposal of the Convention.

In the summer of 1827, Mr. Osan, of New Haven, was appointed to Africa, but died before the time of sailing; and the Reverend Lot Jones of Georgia was asked to visit Buenos Ayres, and declined. No one else was found, and, save for a brief period in 1859-1864, the Church waited sixty-three years for those young adventurers—Kinsolving and Morris—to blaze the way in Brazil, who occupied Porto Alegre as our nearest "vicinity" to Buenos Ayres.

Amid such discouragements something of cheer was found in a comparison between our own Society and the C. M. S. of England. In 1828 we read: "Seven years had passed since the Society was instituted, and the results—from lack of men and means—are small indeed. And yet the C. M. S., with £1,000 a year at its disposal—a larger sum than your Executive Committee had in hand for any one year—had no missionary in service until its fifth year, and then none of its own Church and country, only three or four German missionaries at Sierra Leone."

And it was in this seventh year that the Board seized an opportunity presented by the condition of affairs in Europe to make its first actual entrance upon foreign missionary work. Just broken free from Turkish and

Mohammedan oppression, the sufferings of Greece had aroused the sympathy of our countrymen, and the descent of that people from "an ancient and Apostolic Branch of the Church of Christ" now "without the Holy Scriptures and destitute of education," with "a corrupt form of Christianity" prevailing "except where even this had given place to infidelity," made to Churchmen an added and strong appeal. In 1828 the Reverend J. J. Robertson of Maryland offered himself for work in Greece. He was appointed an agent to visit the country and to return to report conditions. When he sailed, he took with him Bibles, tracts and money gifts from the American Bible and American Tract Societies of New York—some of those "other charitable institutions" it may be, whose interest it had been thought would interfere with the adequate support of our Missionary Society.

It is most interesting to note in connection with this mission to Greece the report from a domestic missionary, the Reverend R. A. Henderson. On January 1, 1829, the day on which Mr. Robertson sailed from Boston, Mr. Henderson sailed from New Castle, Delaware, to be the Society's third missionary appointed to Saint Augustine, Florida. He found there a body of Greek Christians "who view our Church as approximating the nearest to their own," and who were "no doubt the only portion of the Greek Church that has ever been settled on this continent." So ignorant was this early domestic missionary of remote Alaska and the little company of ten sent by command of Catherine II of Russia, in 1794; how impossible for him to realize that Alaska and Florida should one day be joined within the bounds of the American Church! And

while he must soon have learned that this Greek colony had come from the Island of Minorca—the possession of which, together with that of Florida, for fifty years had shifted back and forth between Great Britain and Spain—how could he picture the Greek merchants of New York and the Greek immigrants in Vermont and New Hampshire now! The presence of these Greeks, as well as of invalids from the North seeking restoration to health, is an interesting reason then given for the continuance of the mission at Saint Augustine.

In 1828 Eleazer Williams was appointed a missionary among the Oneidas at Duck Creek. Soon after Mr. Nash's appointment, in 1825-1826, he, in company with Doctor Montgomery of the executive committee, had visited the Secretary of War in Washington in order to gain his interest in Indian affairs, and now, in 1828, the Society again applied to the War Department, in this "being behind others, but finally receiving its aid." The government granted $1,000 for three years, and $1,500 a year after at pleasure, for educational work at Green Bay; but by the end of the three years the Board found it inadvisable to continue the policy, and reported, "In no way is our Mission identified with the Government of the country. We solicit no favors from the powers that be. We ask no aid from their subjects."

In 1829 Mr. Cadle was transferred from Detroit to Green Bay, and Miss Cadle, who accompanied him to teach in the mission school, was the first unmarried woman to receive an appointment from the Board to the domestic mission field.

The stipends which the early domestic missionaries received were quite inadequate to their support, but the Board felt that those to whom they ministered should contribute something and that it was "inexpedient to assume the entire support of missionaries for the first year of their establishment" in any new settlement of our country.

Still, in order to obtain what was needed to fulfil the Society's obligations, constant suggestions and efforts were made. The General Convention of 1826 recommended annual sermons and collections, the increase of auxiliary societies and the sending of the annual report to all the clergy. In 1827 a *Quarterly Paper* was issued. In 1828 the salary of the secretary was increased to $350, and a salaried permanent secretary and general agent was recommended to supersede the voluntary temporary agents who had served hitherto.

As the work in the mission field expanded, it was with great difficulty that the secretary of the Board obtained news from the giving Church. He would call for reports from the auxiliaries; and at this period the Female Auxiliary Society of Trinity Church, Southwark, Pennsylvania, made the only reply, a fact which we note because this solitary instance of activity is acknowledged to be due chiefly to the "interest of the rector."

"While almost every other denomination is exerting itself, and even Rome is opening its coffers, shall we make no struggle?" With this imploring cry the Board's report of 1828 closed.

In 1829 there was "an alarming deficit." The uncertain modes of collections were "a great clog"; the

treasurer might be called upon at any time for payments amounting to $800; the Society was in arrears to the permanent fund by $316. Thomas Hale, treasurer since its organization, found his duty "very inconvenient" and resigned; the Board resolved to omit, for the time being, the clerical and lay members of General Convention as members of the Society, and to allow the clergy only to become patrons through the payment of $50; for this privilege laymen must pay $100. At the same time, while thus restricting membership, they made a marked advance in deciding to render a yearly report to the Church at large and to hold annual meetings elsewhere than in Philadelphia, "should occasion serve." A "Society's room" had been established in that city, which in a half dozen years had three locations—15 Seventh Street, 27 Sansom Street, 280 Chestnut Street. A committee was appointed to inquire as to cost of land and building to accommodate the Board of Directors and a residence for the secretary. It was also proposed to make the secretary both secretary and general agent of the Society.

Change was becoming imperative. The first bequest —$10,000 for domestic missions, from Mr. Frederick Kohne of Philadelphia—was a promise for the future, but the efforts of the Board of Directors so far had resulted in only twenty auxiliaries, forty-four life members and thirty-six annual subscribers. The secretary had been given temporarily the added duties of general agent, and in six months he had increased the funds by eight or nine hundred dollars. Was this the best that could be done? A doubt was springing up as to the wisdom of those foundation principles upon which the Society had been established. The report

for 1829 concluded with the suggestive words that the inadequate support given to the Society was due not only to lack of method and system, but also "to some provisions of the Constitution itself", which "while serving in some measure to impede the operations of the Society, have had the still more disastrous effect of estranging from it many who should have been its friends." It had taken eight years to show these missionary leaders that the payment of stated sums could be no sufficient ground for the privilege of membership in a Society such as this; and perhaps the members of the Convention had begun to ask the directors of the Board, why they supposed they should become more intelligent and interested if definitely cut off from even this membership which they once possessed. In any case, the directors evidently felt that something must be done.

And impetus along other lines was not wanting.

In 1829 Bishop Ravenscroft of North Carolina had visited Tennessee and at the primary convention of that diocese, over which he presided, spoke of a "most interesting scene, inviting ministerial labor" as "now open to the Church in the whole valley of the Mississippi"—a territory to the south and west "equal almost to the remaining portions of the United States, with only twelve to fifteen of our clergy." This picture made an ardent appeal to that infant Church without a bishop, and led its members to undertake a theological school—forerunner of Sewanee.

In the General Convention of 1829 also, this alarming deficiency in the number of our clergy was a subject of absorbing interest. The attempt to start in Hartford a school to train colored men for the pro-

posed African Mission was reported as a failure, but the establishment of Kenyon College, in Ohio, gave hope that this might prove a feeder for the western mission field.

Thus again was emphasized the individualism which had already impelled Virginia and Ohio to start their own schools, rather than to concentrate upon the General Theological Seminary in New York, the institution established by the Church as a whole.

Bishop Ravenscroft's picture of ministerial destitution in the South and West had still another effect. Bishop Brownell of Connecticut no doubt was led by it to emphasize the need in his sermon before Convention, and the directors of the Society asked him to visit, performing episcopal offices, looking into the condition of the missions, and making a general survey, in order to judge where others could be planted. The bishop left Hartford in November, 1829, and visited Kentucky, Mississippi, Louisiana and Alabama. Returning by way of "the Creek Nation and the Atlantic States," he reached home again in March. In the course of his journey he consecrated six churches, ordained one priest, confirmed 142 persons, and presided at conventions for organizing the Church in Louisiana and Alabama. The "great valley of the Mississippi" he described as "a vast empire containing nearly 5,000,000 of inhabitants, and in twenty years likely to contain 12,000,000 souls."

Convention, however, had not waited for this report to pass the resolution which had come to it from the Society: "That the Bishops consider and report to the next General Convention a plan for extending to the

States and Territories in which the Church is not organized, Episcopal services and Episcopal supervision."

In response to this appeal the House of Bishops appointed a committee to report at the General Convention of 1832 "a plan for extending to new States and Territories in which the Church is not organized Episcopal supervision." When this time arrived, the Society showed a still stronger sense of the importance of its work. It came before the Convention asking a "reasonable time for the dispatch of business." In the course of the preceding triennium the "Society's room" had become dignified by gifts from the different Missionary Societies of England, received "through the politeness of Doctor Milnor" after a visit to London. The Holy Bible translated into Chinese by Doctor Morrison, the C. M. S. *Quarterly Papers* for their first ten years, the Wesleyan monthly publication, the first number of the journal of the Society of Evangelical Missions of Paris had been received, and had there found a home. The beginnings of our missionary library were thus made, and it had become really necessary to provide a case for the "convenient location of letters"! The secretary's salary had been raised to $600. Laymen had begun to have ideas of their own about increasing funds. It was a Churchman of Portland, Maine, who proposed to be one of one hundred to give $50 each, yearly for five years, to make a capital for the Society of $25,000.

In 1830 Mr. Robertson, having returned from his visit of inspection, had gone back to Greece, accompanied by his wife, by the Reverend and Mrs. J. H. Hill, and by Mr. Bingham, a printer—our first company of foreign missionaries. In October, 1832, Mrs. Hill's

sister, Miss Elizabeth Milligan, had been added by the Board to the force in the Greek Mission, the first appointment of an unmarried woman to the foreign field.

The domestic missionaries had grown in number to twenty-seven; the income of the Society had increased from seven thousand to ten thousand dollars, but its responsibilities were in excess of this amount by $1,500. The quarterly *Periodical Paper* had been changed to a monthly of sixteen octavo pages in pamphlet form at the charge of one dollar a year, and this was superseded by the *New Series,* which first appeared in September, 1831. The issue of January, 1832, is of twenty-four pages. It bears a frontispiece showing the mission buildings at Green Bay, and has, as its one other illustration, a diagram of the land just purchased for our mission in Greece and its relative position in the city of Athens. "It commands a view of the ranges of the Hymettus, Parnes and Pentelicus . . . . and . . . . of the Hill of Mars. In full view before us . . . . is spread out the whole city, and towering in its midst stands the citadel crowned with the far famed Parthenon." So wrote our missionaries in this early number of our missionary magazine. There would seem to be something stirring to the imagination and the heart of its readers in the scene thus pictured.

To get a rounded view of the Church's missionary efforts in these early days, it is well to supplement the reading of the Society's reports with those of the Convention's committee on the State of the Church. In 1832 it was the latter, and not the former, which told of the "Missionary Lecture" with sermons, prayers and collections started in Boston, and the adoption

of the Green Bay Mission by the diocese of New York, and the sending thither of boxes and packages of clothing—the first domestic missionary boxes on record. This committee also made note of the Female Tract Society of Pennsylvania—worthy antecedent of the Church Periodical Club—which was sending annually 10,000 tracts, "not only in the diocese, but throughout the Union."

It is clear that the growing life of the Church was pressing the Society forward by its own momentum, and the monthly publication of the *New Series* must have had the effect on many readers, which one described: "I have had the interests of the Society much at heart, but never until I perused the March number did I so imperiously feel the necessity of contributing immediately . . . . to the furtherance of the great objects it has in view."

The Board of Directors met after the Convention of 1832 with a new courage. Now that for the first time the income of the Society was "approximately what might be expected," i. e., "to be counted in tens of thousands," "it would be an inexpressable disgrace were one step suffered in retrogression." Therefore they resolved, not first to get more money, but to appoint twenty new missionaries in the domestic field, and two for Liberia and its vicinity "as soon as they may offer." Nor could they content themselves with this recommendation. They confidently believed that "entrance" could "be made into Africa through other points as well as Liberia" and recommended the "immediate instigation and vigorous prosecution of an inquiry to this effect." How interesting this action of

1833 in view of the judgment formed by Bishop Lloyd on the occasion of his visit to Liberia in 1918:

"The story of Liberia's eighty years is thrilling as that of our fathers who we believe were sent for the same beneficent purpose to this continent . . . . When the republic has finally passed through its time of trial; and law and order have been established throughout its borders, the candle which has been lighted in Liberia will penetrate the darkness of the continent. To help Liberia to fulfil its destiny is our high privilege as people, who, because Christian, are devoted to free institutions."

Heretofore among the bishops, Bishops White and Griswold had been the inspirers and leaders in the Society's advance. Now a new voice began to sound. It was Bishop Doane of New Jersey who moved "that under a deep conviction of the spiritual wants of our fellow countrymen and of the entire spiritual destitution of Africa, and other portions of the heathen world, it is the bounden duty of our whole Communion, in dependence on the promises of God, to sustain the Board of Directors in their determination to extend to the utmost the operations of the Society."

Still a leaning towards domestic missions on the part of contributors was implied in the Board's explanation "that all money specified for Domestic Missions had been paid in, but that no money had been given for Foreign Missions unless expressly given for that purpose." Apparently the claim of the foreign work to a share in "undesignated gifts" was not recognized.

In January, 1833, the first number of *The Missionary Record* appeared, with an edition of 4,000 copies for which two hundred subscribers at one dollar each

had been obtained. The expense of publication was $1,400. In pursuance of the resolution of the previous year, the Board's first secretary, the Reverend George Boyd, was chosen to the double office of secretary and general agent, and Bishop White, the president of the Society and a true Father in God, sent him out with his letter of endorsement and instruction. It certified to his appointment, reminded him that the field was both domestic and foreign, but that the givers might choose where their gifts should go; bade him to gain immediate contributions and to form auxiliary societies, and cautioned him that the Society "may not associate with other societies in the work," sagely concluding that there is "no other way of excluding needless controversy."

The gain was immediate. Mr. Boyd went to New York and received a like letter from Bishop Onderdonk. In *The Churchman* of March 2, 1833, he printed a plan for forming societies for "the Promotion of Christianity," its members to give (as auxiliary to the Domestic and Foreign Missionary Society) "conscientiously according to their ability" as God had given to them. In this year, Mr. E. A. Newton of Massachusetts offered to be one of forty to give $100 each to pay an indebtedness upon the buildings at Green Bay, which should be a token of gratitude to Bishop White. In May, 1834, he again came forward with a motion, "That the Board establish a Mission in China, as soon as suitable missionary or missionaries can be found to occupy such station."

This would seem to follow strangely upon a resolution "to postpone study of other parts of Africa"; but ever since the *John Green* sailed from New York for

Canton, in February, 1784, trade with China had been of growing importance, and Lord Napier's futile expedition at this very time was bringing that land and its people still closer to view. Also the action of the American Board in establishing its Chinese Mission, in 1830, would be sure to influence a New England Churchman. Then, although interior Africa was barred, hope for Liberia itself had sprung up in the communication from Governor Hall, telling of Saint James' Church being established at Cape Palmas, with wardens and vestry; and of the colored lay reader, Mr. James M. Thompson, an English Churchman from Demarara.

These things, together with the monthly missionary meetings held in some churches, as recommended by the executive committee, the quarterly reports now called for from missionaries, and monthly reprints in *The Missionary Record* of letters from missionaries of other societies in different parts of the world, must have had their effect. We seem, too, to see the marked connection between the action of the Board in May, 1834, that their meetings should be open "to all Clergy, Candidates for Orders, Theological students, wardens and vestrymen," as well as that of the influence of his fellow student, Augustus Foster Lyde, and the appointment, in July, of the Reverend Henry Lockwood, direct from the General Theological Seminary, as our first missionary to China. In the following March (1835), his companion, the Reverend F. R. Hanson of Prince George's County, Maryland, was appointed, and in June, Mr. and Mrs. Thompson, the latter a colonist, educated in Hartford, Connecticut, were regularly assigned to Liberia.

The work was surely growing. In Philadelphia the needs of the western states pressed upon the hearts of rectors of large and important parishes. The Reverend S. H. Tyng of the Church of the Epiphany, the Reverend Wm. Suddards of Grace Church and the Reverend S. A. McCoskry of Saint Paul's, each pledged his people to pay a missionary salary in Illinois, Ohio and Missouri respectively, and a call was sent out to the Church for missionaries to respond. New York began to show itself as a helpful center for the affairs of the Society. James Swords, the well known publisher, undertook to receive and to ship articles required for Green Bay, and John W. Mulligan to receive subscriptions for *The Record,* in order to secure its prompt distribution in New York and Brooklyn. Before sailing, Mr. Lockwood and Mr. Hanson visited Saint Peter's, Baltimore; Saint Stephen's, Philadelphia; and Saint Thomas' and the Church of the Ascension, New York. At this last service, the church was crowded "to a degree never known in the city at a foreign missionary meeting of Episcopalians." On June 2, 1835, the young men sailed for China. Doctor Tyng and the secretary of the Society came over from Philadelphia, and, with a large number of New York clergy and all the students of the General Theological Seminary, saw them off. The comment of a person who attended the meeting at the Ascension seemed well founded—"The Church is waking up!"

If so, certain practical results must follow. Since it had become "urgent" to the Society that the offices of secretary and general agent should be combined in one person, it was decided that organizing could be done better through correspondence than by visiting,

and this secretary and general agent was to conduct the Society's correspondence and also to edit *The Missionary Record,* at a salary of not over $2,000. A clerk must be employed to assist both the treasurer and the agent, and his salary was fixed at not over $300. *The Record* had decreased in cost of production to $1,080, partly by reason of its first advertisement, received from Messrs. George Latimer & Co., for $80. The "Contingent Expenses" of the Society for the year 1834-1835 were reported as follows:

Salary of Secretary	$ 800
Salary of Secretary as editor	200
Rent of Room	140
Missionary Record	1,080
Stationary (about)	12
Postage	90
Fuel and Lights	15
Wages of boy	65
	$2,402

On August 18, 1835, a special meeting of the Board was called at the Society's room, and then and there was put into the hands of a committee of seven the task of reporting to the coming General Convention upon the reorganization of the Society.

Convention met, as always, in Philadelphia, and without waiting for reports, showed at once with what matter the minds of the most ardent members were filled. The House of Clerical and Lay Deputies moved "That the Committee on New Canons be instructed to consider the expediency of preparing a Canon to authorize the Consecration of a Bishop or Bishops to serve as Missionary Bishops in Foreign countries, and, if they deem the same expedient, to report a Canon accordingly"; also, "That the Committee on Canons be in-

structed to inquire into the expediency of preparing a Canon to authorize the Consecration of a Bishop for each of the States and Territories which are now destitute."

Thus, for the first time, the American Church offered the episcopate, instead of waiting until her few and scattered children should come begging for the gift. It is noteworthy also that she would give it freely first to foreign lands, considering the bishop there as the leader among missionaries. Not only were Africa and China opening before her, but the occupation of Texas by frontier men from Missouri and Tennessee made that Republic seem most desirable for foreign missionary effort; and in the domestic field Alabama was clamoring that she "could have parishes everywhere, but has no clergy, nor can she have them without a Bishop."

The committee of seven, upon the reorganization of the Society, were then called upon to make their report. The members were Bishops Doane of New Jersey and McIlvaine of Ohio, the Reverend Doctors Milnor of New York, Henshaw of Maryland, and Beasley of New Jersey, the Reverend Jackson Kemper of Pennsylvania and Mr. Magruder of Maryland. These declared that "for the best interests of religion and man" a change was imperatively needed. They proposed that the Church herself undertake and carry on the work of Christian missions; that General Convention be the constituted organ for the work; that a Board of Missions of thirty members be chosen by General Convention to supervise the work in the recess between Conventions; that the bishops be members *ex-officio* and the presiding bishop, president, and that while

they live the present members of the Board of Directors be members of the Board of Missions. This Board of Missions was to appoint two committees of seven persons each, one for domestic and one for foreign missions, the former to meet weekly in New York, the latter in Philadelphia, each committee to have a secretary and general agent as its executive officer, with other necessary officers and agents.

In this provision we see again the growing importance of New York, not only nationally but ecclesiastically, and also the influence of the emphasis which Bishop Onderdonk of that diocese laid upon the domestic field.

In presenting its revised constitution, the committee set forth the principles and methods on which the new Board of Missions was to enter upon its work:

The field is one—the world.

The terms "domestic" and "foreign" are for convenience only, the one representing that part of the field within the United States, the other that beyond our own borders.

The appeal is to all baptized persons, on the ground of their baptism.

The organization: each parish or mission itself as the unit, the minister in charge being the agent of the Board, "for Jesus' sake."

The giving to be systematic.

The appointment, by the committee, of local agents who "shall avoid any appearance of competition" between the committees, but shall appeal to "Christian principles" rather than to "local interests or transient excitements."

A paper to be published by the Board, including the work of both committees.

Side by side the consideration of this report and the review of the subject of the missionary episcopate went on. As the Honorable John B. Eccleston of Maryland presented the new missionary constitution, the Reverend Caleb S. Ives of Alabama made the report of the special committee on missionary bishops. This report noted the feeble and futile suggestions of 1808, 1811, 1820, 1829 and 1832, from which nothing so far had come; but the committee now saw evidence of the Church's "deep solicitude" that the need be met, and assured the Convention that their fear lest support for such bishops should fail might be allayed, since "a Missionary spirit on which reliance may now be had has been awakened in the Church, and its missionary department puts it in the power of the Convention now to send the requisite number of Bishops to those settlements."

The revised constitution was adopted, on August thirty-first, the new board of Missions was nominated, and, as an immediately succeeding step, on September first the House of Bishops nominated as the first domestic missionary bishops, the Reverend Francis L. Hawks, D. D., for Louisiana, Arkansas and Florida, and the Reverend Jackson Kemper for Missouri and Indiana. They considered the nomination of a bishop for China, but it was too late in the season "to enter upon a measure involving consequences so momentous," though they hoped that "before another General Convention measures will have been taken for the complete organization of the mission to that interesting country, by placing at its head a successor of the Apostles."

Three General Conventions passed before this apostle was given to China; Doctor Hawks declined the generous territory which the Church would have bestowed upon him; but on September 25, 1835, Jackson Kemper was consecrated, and the first missionary bishop and the revised and revived Missionary Society began their work together.

CHAPTER V

THE GREAT IDEAL

1835-1844

Part I

IT was about this time that a contributor to *The British Critic* suggested that "one great Society be formed," the Bishops "at its head," and its activities "judicially allied and subordinated to the regular action of the Church." An American Churchman commenting upon this suggestion said: "We have done even better. We have made our 'one great Society' with the Bishops 'at the head' identical with the Church. The admirable results are read in every eye and acknowledged by every heart."

The Church papers vied with each other in commending the new plan, and *The Episcopal Recorder* said, "A committee is assigned to each (department—domestic and foreign), who cannot conflict or interfere with one another. The constituting of a Secretary and General Agent for each committee, with ample powers for acting efficiently in the discharge of the duties of the Society, is a most important improvement. This has been the great point at stake."

On September 1, 1835, in Philadelphia, the new Board held its first meeting and elected the members of its two committees. The men chosen on the Domestic Committee were all residents of New York, those

on the Foreign Committee, of Philadelphia. The question at once arose where the committees should meet. New York was immediately decided upon for the Domestic Committee, and was suggested for the Foreign Committee. But Boston was also proposed, where shipping and missionary interests were of growing value, and Philadelphia, which so long had been the center of the Church's missionary life. The Church and the financial strength of New York had so increased, however, and the common sense of the arrangement was so evident, that New York was decided upon as the meeting place for both committees, and the members at first named for the Foreign Committee at once resigned and New York men were elected in their stead.

The important choice of secretaries and general agents was made on September twenty-third. For the Domestic Committee the Reverend Benjamin Dorr, rector of Trinity Church, Utica, New York—one of the six graduates of the first class from the General Theological Seminary—was chosen. Bishop Doane of New Jersey and the Reverend Manton Eastburn, rector of the Church of the Ascension, New York, were fellow classmates. They were members of the Foreign Committee, and doubtless their friendship with Mr. Dorr and knowledge of his business ability led to this election.

For the Foreign Committee the choice fell upon Doctor Milnor, rector of Saint George's Church, New York, and for the first year of the Society's new venture his vestry and parish spared him to this office. "Not a clergyman in our Church, North, South, East or West," it was said of him, "is so well qualified for

the part, by general and accurate business habits and experience, or by particular familiarity with the foreign missionary work of the Church."

Doctor Milnor was indeed a marked man. A Philadelphia Quaker, a Mason and an Abolitionist, read out of meeting upon his marriage with an Episcopalian, a man of fashion and of affairs, thrice representing his city and county in Congress; while still in public life he was drawn to religious things, became an ardent Christian and a Churchman, and finally entered the ministry of the Church. He was actively interested in the various philanthropic societies of the time, and when sent to England to represent the American Bible Society at anniversary meetings there, went laden with commissions from so many other organizations as would have "befitted an ambassador to a foreign court and required the services of a Secretary of Legation"; and yet, the record states, "he undertook them all alone, and discharged them all alone." Doctor Milnor was one of the old Board of Directors of the Missionary Society and a member of the committee on reorganization. In conversation with Bishop Doane of New Jersey and Bishop McIlvaine of Ohio, two other members of the committee, he had said, "What should you think of reporting that the Church is the Missionary society, and should carry on the work of missions by a Board appointed by General Convention?" only to find that both bishops already had the same thought in mind.

Such a man was a most natural leader in the new advance, and his memoir states, "Nor was it in the business alone of our missionary organization that his influence was benignly felt, but in the spirit also, which

began increasingly to pervade the missionary life of our Church. The different diocesan conventions and their general missionary meetings which he attended . . . . became in no poor sense scenes of missionary revival. The year of his secretaryship and general agency was to our Church a season of rich and lasting benefit from his holy influence."

But before the secretaries were chosen the Board had appointed a committee to consider and report upon the publication which was to inform the Church officially as to missionary plans and progress. This committee reported at a special meeting of the Board, held in Philadelphia, in November, 1835. The magazine was to be an octavo of sixteen pages, entitled *"The Spirit of Missions* edited for the Board of Missions of the Protestant Episcopal Church in the United States of America." It was to be published monthly, beginning with January, 1836, and the subscription price was to be one dollar. The magazine was to contain the official documents and abstracts of proceedings of the Board and its committees, missionary correspondence and communications, and, "after giving full view" of our work, was to devote such space as remained to "a record of the missionary transactions of the Church of England".

It was suggested that the secretaries of the Domestic and Foreign Committees were best qualified to undertake this in a joint editorship, but there was opposition to this plan. The magazine was to be "the organ of the whole Church acting in her collective capacity as a missionary society"; the editorship being thus divided might give undue weight to the interests of one field over the other; it was decided to choose one editor for

the magazine. The Reverend W. R. Whittingham, lately rector of Saint Luke's Church, New York, was chosen, and offered a salary of $400 a year "and one quarter of the profits." He declined, as did the Reverend John McVickar, D. D., of Columbia College. Urged by necessity, Bishop Doane, chairman of the committee, edited the first three numbers, and another member, the Reverend J. W. James, assistant minister in Christ Church, Philadelphia, the remaining numbers, till, at the first annual meeting of the Board of Missions—June, 1836—the secretaries and general agents were made joint editors.

Offices for the work of the Society had been rented in October, 1835—for the Domestic Committee at 115 Franklin Street, and for the Foreign in the front room of the City Dispensary, at the corner of White and Center Streets, New York. "The library and curiosities of the Society" had been retained by the new Board and by them put in the care of the Foreign Committee, which reported as expending for the first year's rent of its new quarters and for the purchase of "carpet, large table, chairs, bookcase, stove and fuel," the sum of two hundred dollars. As early as October, 1836, a joint committee was formed to confer on securing a permanent building for the meetings and business of both committees, and it was hoped that at no distant day the Church would possess a building in which the business of our missionary and other societies might be transacted with mutual convenience to each other and the public. But fifty-seven years passed before the Church Missions House was built as a partial fulfilment of this dream.

At first the committees met in the evenings, the Domestic weekly, the Foreign semi-weekly, and often at the home of the bishop of the diocese. An early resolution passed in the Domestic Committee required "that all conversation not on topics immediately before them be prohibited," and the chairman, the bishop of New York, was asked to prepare a prayer for the opening of the meetings. "Both committees divided their work among sub-committees, as on 'Indian,' 'Northern' and 'Southern Missions,' on 'Greece,' 'Africa,' 'Persia,' 'China,' on 'Missionary Applications,' 'Missionaries,' etc." Any members of the Board present in the city were asked to attend the meetings of the Foreign Committee; more than once Bishop Kemper, the first domestic missionary bishop, presided over these, and Mr. Eastburn, a member of that committee, gave the use of his church for the first meeting which the Domestic Committee planned. This meeting was held on October 23, 1835. Bishop Kemper spoke. The church was crowded to overflowing. Many went away. The interest far surpassed the most sanguine expectations. The offering amounted to $2,200.

The "friendly and affectionate intercourse" between the departments was evident. Encouraged by the action of the Church's highest council, the secretaries approached each parish as a missionary association on which they had a recognized claim. At the same time they reminded the clergy that, however faithful they as secretaries might be in presenting the Church's mission, they themselves must lead, for upon "the faithful, persevering efforts of all, every one of them, the work, under God, must rest."

In the first summer (1836) Mr. Dorr visited Green Bay, stopping at various places on his return. Later he went to Maine and New Hampshire, and on his safe arrival home expressed "his devout thankfulness to Almighty God for having so mercifully kept him in health through the perils and dangers of his journey." Mrs. Hill of the Greek Mission was in the States, and Doctor Milnor took her with him to the conventions of Virginia and Maryland, where "the public addresses of the one and the private addresses of the other" aroused the greatest interest. It was a favorite project with Doctor Milnor that a "Female Foreign Mission School Society" should be formed, but when presented at the first annual meeting of the Board, the plan did not meet with favor, and as he was so soon retiring from office he did not press it.

Depots for *The Spirit of Missions* were established in New York and Philadelphia, even before the first number of the magazine was issued, and others followed, together with appointment of special agents in different dioceses, to increase interest and receive subscriptions and missionary contributions. In October, 1836, the committee decided to send the magazine free to all Church papers, and, in the following month, to English societies, the Domestic Committee specifying the S. P. G. and the S. P. C. K., while the Foreign named the C. M. S. and the Baptist Missionary Society. In January, 1837, it was decided to send the annual and triennial reports of the Board and *The Spirit of Missions* to the bishops, and the latter to the students of the General Theological Seminary, which both secretaries had visited, making appeals for men. By March, 1837, all the clergy were added to this free list. In

December, 1836, there were but 750 subscribers, and only fifty of these were of the clergy. The committees evidently realized that in such ignorance these could not be ideal leaders.

By this time the first secretaries had resigned their work. In 1836 Doctor Milnor returned to his parish, and the Reverend J. A. Vaughan, rector of Saint Peter's Church, Salem, Massachusetts, became his successor. As a layman Mr. Vaughan had spent nine years in foreign lands, and this experience deepened his interest and increased his efficiency. In June, 1837, Mr. Dorr became rector of Christ Church, Philadelphia, and the Reverend J. D. Carder, rector of Saint John's Church, Fort Hamilton, New York, took his place. During Mr. Dorr's frequent absences, Mr. Carder had served as local secretary, and so was already familiar with the daily routine of office life. He came to his task with emphatic instructions from the committee. The direct work with the people must be left to the clergy; he might visit on Sundays, possibly be absent on two Sundays and their intervening days, but most of his time must be spent at headquarters, and he must never be absent from committee meetings. There would seem to be a very obvious connection between these orders and the new arrangement for supplying the missionary magazine to the clergy. If the secretary must not visit constantly, he must see to it that the parish priests had the wherewithal to inform their people.

The revived life of the Missionary Society began simultaneously with the consecration of the first missionary bishop. Bishop Philander Chase's English friend, Lord Bexley, wrote Doctor Milnor: "The

Consecration of Missionary Bishops not having specific dioceses is, I think, new in the Church; but in the circumstances of your country it seems to me a happy novelty. The ministry of the Apostles must necessarily have been of that character. It has also much of the aggressive . . . . and such, I hope, it will prove against ignorance, error and unbelief."

Through the pages of the Society's magazine Bishop Kemper and others pictured the domestic field. In his first triennial report, presented in 1838, Bishop Kemper wrote of having visited in Indiana, Missouri, Illinois, Kentucky, and among the Indian tribes. He had made for Bishop Otey of Tennessee "an extensive visitation of the Southwest," which included Mississippi, and had been north into Wisconsin. "Were I the representative of the Dioceses of Georgia, Alabama, Mississippi, and of the Episcopalians in Florida, Louisiana, Arkansas; could I speak for Illinois—my own Mission (Missouri and Indiana) of course—and add Indian Territory and Texas, I would say that our own people there would need one hundred missionaries. And why limit ourselves to them? *The Methodists are everywhere,* seeking all."

Again came the word from "a rising Western town" —probably Dubuque, Iowa—"The Romanists, under their new Bishop, a French nobleman, are making prodigious efforts to proselytize our youth. They have got possession of the college buildings erected by the Protestants of this place, and have several eminent professors engaged in teaching almost everything for almost nothing. They have also a large and flourishing female school, conducted on the same principle, and an extensive library containing about 10,000

volumes, which will be open to the public free." The entire Mississippi valley, with its ever-growing tide of immigration from Europe and the East, added its strong appeal. "We cannot tell where this increase shall stop," so said *The Spirit of Missions* in 1844. "It must stop somewhere, but we see no reason why its onward march should be arrested, or even checked, till it has overpassed the Rocky Mountains and gone down to the Pacific."

The Domestic Committee had urged upon the Board of Missions, and they again upon the General Convention of 1838, that "in the progress of our Church, her pioneers must be from the highest order of the Ministry, and that complete success will not crown her efforts until she returns to this primitive and apostolic practice." The Board again urged upon this Convention that a missionary bishop be chosen for the southwest states and territories not organized as dioceses and without episcopal supervision. It was then that Leonidas Polk was elected and sent forth. Acting also as substitute for Bishop Otey who, in his turn, had been commissary for Bishop Brownell, this second of our domestic missionary bishops visited Alabama, and in five months of the first year of his episcopate, traveled 5,000 miles, visiting Mississippi, Arkansas, the disputed Territory between the United States and Louisiana and Texas itself. This journey he repeated, adding a trip into Indian Territory, and reported to the General Convention of 1841 that "the vast extent of the field, the dispersed condition of the population, and the absence of facilities for communicating with the different parts of it have made the labor very great. I have felt that I was engaged in the work

of a pioneer, and that the seeds I was sowing, cast in, as I trust in faith, would, under the watering of my successors, and the blessing of God, spring up in due time and bring forth fruit unto eternal life."

It was the "special duty" of the domestic secretary, so the Domestic Committee had decided, "to propose measures," and the pages of *The Spirit of Missions* suggested with a growing distinctness Mr. Carder's conclusions, which were followed by those of the Reverend N. S. Harris, who came from the Congregation of the Evangelists, Southwark, Philadelphia, to succeed him in June, 1842.

It was Mr. Carder who would place five able missionaries in Arkansas and five in the territory of Iowa and sustain them during the three years from 1838 to 1841, but it was Bishop Kemper, rather than he, who in the latter year welcomed to Wisconsin the associate mission which founded Nashotah. Mr. Carder also printed the report of the commissioner on Indian Affairs, looking forward to enlarging the scope of the work among the Indians by opening a new mission in Indian Territory. A special agent from the Domestic Committee was shortly appointed in behalf of Indian work, and inquiries were made among government officials which seemed "not likely to lead to any immediate action."

When Mr. Harris came into office he made his plans to divide his year between the Society's headquarters and traveling, in order to press and make more effective *The Spirit of Missions*. He early made a review of the domestic field. He described the "rapid increase of our Western population—a mighty influx from abroad—English, Irish and German; 82,000

Indians removed West of the Mississippi, and 224,000 indigenous there; 2,387,113 blacks, for whom Southern bishops are straining every nerve; 75,000 or 100,000 seamen, 20,000 soldiers, sailors and marines, and the Jews." These last had come to him indeed as a special charge, the Board of Missions at its last meeting having requested the Domestic Committee to make a careful study of their number and condition within the United States. The Board at the same time had also urged that its magazine should be made "more comprehensive by adding missionary intelligence from other portions of our own Church" (outside the regularly constituted domestic and foreign mission fields) "and of other Churches, though devoting much the larger space to our own." There had always appeared in the pages of this magazine stimulating accounts of fields and work of other societies, and openings for the enlargement of the work of our own Society had frequently been suggested through the influence of some one interested person. Thus, as early as 1840, the Reverend E. M. P. Wells of Boston had sent $100 in the hope that some day a mission to Jerusalem might be undertaken, and a naval officer wrote of Tahiti as a possible mission, while in 1841 the American Seamen's Friend Society, endorsed by members of the scientific corps of an exploring expedition, offered a chapel and building in Honolulu for the Society's use. This was not accepted by the Board or its Foreign Committee, but *The Spirit of Missions,* in 1842, made an earnest plea for our 50,000 American seamen, 3,500 of whom on an average were always in New York. It suggested the possibility of Trinity Parish ministering to these, and continued: "Speed the day when not

only in New York but in every harbor the cross-crowned spire of our beloved Church, overtopping the forest of masts, shall catch the sailor's eye . . . . the daily service invite him to return thanks . . . . the weekly Communion . . . . nourish and strengthen him."

From this time began to appear accounts of conditions in the army and navy, papers about seamen, boatmen, the Jews, and in 1844 a series of histories of different dioceses was begun. Articles upon the Negroes in our country had become frequent, for the first time bringing their missionary needs prominently before the Church.

Mention of them heretofore had been brief and incidental. As early as 1835 a missionary at Key West wrote of his congregation of "soldiers in uniform," "marines also in uniform," whites and colored, "probably from every State of the Union, the different West India Islands, from Africa and many countries of Europe." In 1839, several gentlemen wrote from Alabama, asking the Domestic Committee for a missionary: "He can have a respectable congregation of white persons and any number of blacks." In 1840 Bishop Polk wrote from the same state: "I administered the Holy Communion to a large number of devout recipients, among whom I was gratified to find many slaves from the adjoining estates." In 1842 Bishop Elliott wrote from Georgia of his hope to find "well-instructed colored communicants in every Episcopal church" and "pastors to live among them." He would have the Church authorize a perpetual diaconate (not requiring a high literary standard) for this purpose. "To others it may be a matter of choice

or caprice; to us of the slave-holding States it involves the whole question of the kind of teaching these persons shall receive. It is now almost monopolized by the Methodists and Baptists. . . . . In a certain section the Presbyterians had . . . . placed slave instruction upon a systematic basis which it would not be easy to surpass."

Mr. Harris here reminded his readers that the Methodist work among slaves in the South was begun in 1828, when the Honorable C. C. Pinckney asked the presiding elder of the Charleston District to allow him to hire an overseer for religious work, and the custom was followed by other planters. Mr. Harris commented: "When will our sons of the prophets find *this African at home* an attractive field of labor?" And for the thousandth time the Church may mourn her blindness, her lack of sympathy and wisdom, that failed to keep her Methodist children and so to provide to Bishop Elliott and other Southern leaders from our own people just such dauntless and warm-hearted evangelists as they called for. The diocesan reports, however, showed advance—the bishops of Virginia reviving decayed churches and uniting whites and blacks under one charge; the clergy of Georgia taking Negro work as a regular part of their cure; the bishop of North Carolina preparing a special catechism for their use; the clergy and laity of South Carolina more active than in any other state.

The Domestic Committee was ready to grant stipends to missionaries among colored people in any diocese where the authorities might call on them to do so, and had already made grants for two experimental missions exclusively for them, but they felt unequal

to the task or unable to assume the responsibility of taking a more decided stand. To make the Negro work "a distinct missionary operation" would "interfere with existing relations and responsibilities" and would tend "to broaden and perpetuate distinctions which, whether needful or not in civil life, cannot be known in the Church of God."

In the early part of 1844 the domestic secretary traveled extensively in the South, beside visiting Indian Territory. He emphasized the need of the Christianization of the Negroes "as the great duty of the Southern Church" and gave at length the method pursued by one of the missionaries in the South. His comments upon this were such as to call forth criticism, and led the Committee to disavow responsibility for them. The whole question, indeed, had always been more close to the Foreign Committee, which ever since its formation had contemplated the planting of a mission among freed and transplanted slaves on the coast of Africa.

It was more than ten years since William Lloyd Garrison had published the first number of *The Liberator*. His assertion, "I will not retract a single inch—and I will be heard," had opened thirty years of conflict. Divergence of opinion among both countrymen and Churchmen kept the Domestic Committee cautious and curbed the secretary's more unguarded tongue. From this time on the student of missions must ponder with most earnest thought the difficult path the Church had to tread. A missionary society that could watch Rome making rapid strides through emigration from Ireland and the German States, large numbers of priests following, and the Roman missionary societies

of Italy, Austria and France pouring out thousands annually for their support, and yet would not ask aid from England even in its feeblest days, and that would not be represented in the Colonization Society of Maryland because of its political character, was slow as the nation itself to take sides in the vital Negro question. The Church's members were in slave States and in free; as citizens they were divided in principle and action; like many of the country's leaders the Church's leaders left the issue at one side, and the problem to be worked out in the individual dioceses, without discussion and action by the Church as a whole.

The Indian question was one of less personal application, and yet was to many of a growing importance. *The Spirit of Missions* for June, 1843, contained a map of the Indian reservations. The old work at Green Bay had been broken up and the Indians removed. The missionary wrote that one teacher in the tribe, at $250, could have done more than had been accomplished by methods which had cost the Church $50,000. On this the editor commented: "The Missionary spirit which this Mission work was the occasion of fostering in the Church was worth $50,000 twice told." He presented a review of the Church and the Indian. The problem was not new, but the Church's zeal had grown cold. It was new again because facts were new, the Indians differently situated, removed and concentrated beyond the Mississippi; nor had they ever yet been ministered to by the Church in her completeness, bishops, priests and deacons joined. The Indian Committee came to the Domestic Committee and asked that "one Indian Church complete in the Wilderness" should be established. "This is what the Christian

world has never yet seen," it was said, "nor the Catholic Church ever tried. Let the Church there make but this one further experiment—its only true experiment."

The Board at its meeting in 1843 judged this suggestion "of more grave importance and more novel in character than any yet undertaken in the missionary operations of the Church" and one that should be most carefully considered by all. It allowed the Domestic Committee to plead that the Indian Territory might be given a missionary bishop of its own, specifically for its Indian residents, and to ask for a $20,000 endowment of the same. In 1843 the Indian agent was sent to visit Indian Territory, and, going and coming, to visit and arouse interest and obtain contributions toward the proposed endowment. In preparation for the General Convention of 1844, maps and statistics were prepared, and Bishop Elliott of Georgia pledged from Christ Church and Saint John's, Savannah, $500 yearly for three years, because of the Creeks and Cherokees lately removed from that state. In editorials the domestic secretary urged the plan: the Red Man was, historically, our ward, bequeathed to us by the Church of England; it was the opportunity of three hundred years; for the first time an apostolic plan was proposed, giving an organized Church of their own, providing for one of their own race and lineage. To this an enthusiastic contributor to the magazine added, "Were the Bishop to cross the borders, a *lone* man, with his pastoral staff in his hand to remind him that under Christ he is the Red Man's Shepherd, and his Episcopal ring on his finger—the signet of a marriage that only death can sever . . . . with the ade-

quate provision the plan proposes, in order that he may cast himself thenceforth on the ocean of Indian life that surrounds him with his thoughts free to his spiritual duties, we would augur . . . . more glorious results . . . . than if he entered on his province surrounded and fortified by all the assisting committees and regulating canons that human zeal and ingenuity have ever devised for propagating the Church of Christ." But the time then was not ripe; interest was not aroused; money did not come in; provision for such a bishop was not made; the Church waited until 1873 to send William Hobart Hare as missionary bishop to the Indians of Niobrara.

Still, in 1844, the Domestic Committee came to the Board of Missions and the Board in turn to General Convention with their vision of the domestic missionary episcopate undimmed. "It was not designed," they said, "that to their work as pioneer Apostles the care of organized dioceses should be added. The organization of new dioceses should be the result of their ministrations. But these dioceses should secure their own Bishops, and so the feet of the Missionary Bishop might be free to enter upon new fields. . . . . The Missionary Bishop will then go westward with the star of empire, to be followed . . . . by new organizations of fixed centers and a stationary Episcopate."

Of these pioneering bishops the committee thought two at that time would be sufficient. Bishop Kemper was already serving in the Northwest, with charge in Indian Territory north of the 36½ parallel of latitude. Bishop Polk, consecrated in 1839 for Arkansas, had resigned in 1841, to become bishop of Louisiana. During this Convention of 1844 the Reverend George W.

Freeman, D. D., of Emmanuel Church, Newcastle, Delaware, was chosen missionary bishop "to exercise Episcopal functions in the State of Arkansas and in the Indian Territory south of the 36½ parallel of latitude, and to exercise Episcopal supervision over the Missions of the Church in the Republic of Texas." Thus two missionary bishops, with wide domains in the northwestern and southwestern parts of the country, and beyond, were together placed in care of these Indians of Indian Territory to whom had been denied a bishop solely their own.

CHAPTER V

THE GREAT IDEAL

1835–1844

Part II

MEANWHILE the Foreign Committee came to its task, and through its succession of secretaries—Doctor Milnor, 1835–1836; the Reverend J. A. Vaughan, 1836–1841; the Reverend J. W. Cooke, assistant minister of Saint George's Church, New York, 1841–1843; the Reverend P. P. Irving of Trinity Church, Geneva, New York, 1843—and their pages in *The Spirit of Missions,* kept before the Church's eyes the "four great Mission fields" that had been assumed. In 1837 the report of the committee described these fields as follows:

(1) Greece, a mission never "intended to be limited to the country bearing the name of Greece and containing less than 700,000 inhabitants. Taking that Mission as an instrument in the revival of pure religion throughout the Oriental or Greek Church in all its branches, the Committee are prepared to extend a chain of Missionary stations along the Levant. . . . . Education and the press are our work, purifying and revivifying rather than overthrowing, so that the Greek Church in Eastern Europe, in Asia and Africa may no longer hinder the progress of Christianity among Mohammedans."

(2) One hundred and fifty million Mohammedans—"a field hitherto scarcely trodden by the Missionary."

(3) China, "with much to learn and much to contend with." And the report quoted the words of the young missionary about to leave for China: "Man for man, undoubtedly the salvation of a North American Indian is as precious as that of a Chinaman, but as a part of the integral mass it appears to me the conversion of one man in China must operate with tenfold more power in hastening the great day when this world shall be reclaimed to God."

(4) Africa, "acknowledged even in the first lispings of our missionary accents as possessing peculiar claims upon the American Church."

But though this special claim of Africa had been urged even before the American Colonization Society had called on the Missionary Society to send representatives there, a beginning had been long delayed. The political character of the one society forbade organized connection between the two, although it had not prevented the Missionary Society, just before its reorganization, from receiving a tract of land from the Colonization Society, and it had entered on its new life with an inheritance of Mr. and Mrs. Thompson, the two workers already on the ground. The first foreign missionary action of the new Board at its earliest meeting was to add a woman missionary to the force in Greece, and before it disbanded and the Domestic and Foreign Committees had held their first separate meetings, Mr. Boyd, the former ardent missionary secretary, again came forward, asking that a missionary be sent to Persia, Armenia or Georgia.

For several succeeding years the foreign pages of *The Spirit of Missions* portrayed the adventures of the young man from Maine, in whose behalf Mr. Boyd must have spoken. Had it not been for Horatio Southgate we may be sure no plea for the Mohammedan world at this time would have been made; and the story of the Church's feeble and seemingly most futile attempt to storm that impenetrable fortress is bound up with eight years of his early life. Born in Portland, in 1812, graduated from Bowdoin College in 1832, and entering the Theological School at Andover, this student for the Congregational ministry was led into the Church and confirmed by Bishop Griswold in 1834. In November, 1835, a year-old Churchman in deacon's orders, he was sent by the Foreign Committee to visit Turkey and Persia and to report. A difficult and delicate mission it seems indeed to have been intrusted to a young man of twenty-three, whose incentive must doubtless be traced to his association in Andover with the missionary enterprises which already had been launched by the American Board in Bible lands. It must have been a glow kindled from that flame that fired Mr. Southgate's appeal to the Church before he started out, when he told of the "coldness of the Mohammedans" and of the need that they should be instructed and moved toward Christianity. In 1836 he went to Constantinople, vainly hoping for the company of his friend, Doctor Savage. But that same year the committee appointed Doctor Savage to Africa, and, failing to secure an associate for Mr. Southgate, let him take his untried way alone.

Then, just as the Domestic Committee had pleaded for bishops, Doctor Robertson wrote from the Greek

Mission, urging a bishop for the Levant. The American Board was sending inspectors to visit the Christian Churches in Armenia. Mr. Southgate had expected to confine his investigations to the Mohammedans, but in two years and eight months he traveled—the Society's sole representative—in Turkey in Europe, Turkey in Asia and Persia, and had visited not Mohammedans only, but among Nestorians and Jacobite Christians in Mesopotamia as well. In London also he had conferred with the secretaries of the C. M. S. and the S. P. C. K., and he came back to the Foreign Committee in 1838, with the belief which he thus expressed: "As yet in these Missions no use has been made of the Episcopal principle. By this neglect the Episcopal Church has failed to employ the chief advantage which Providence has put into her hands. It is the only plan upon which Missions from the Church of England or of America to the Churches of the East can be formed."

Mr. Southgate's interest had indeed become absorbed in the condition of the Eastern Churches, and the change made produced "much painful excitement in the missionary world." It caused "enduring dissatisfaction in the Foreign Committee" and sowed the seed of differences which endured while the mission lasted. Early in 1839 our work at Syra (Greece) was given up, as the strength of other societies from Great Britain made it unnecessary. Doctor Robertson was sent to Constantinople, and in May Mr. Southgate was appointed to join him there. In that year he had been advanced to the priesthood, and in 1840 he returned to the East to share with Doctor Robertson in what Mr. Whittingham—about to be consecrated bishop of

Maryland—called "a movement of Catholic love," bringing to the ecclesiastical authorities in Constantinople our offer of help, "to save, not win; to deliver and repair, not add," to "realize the article of our Creed in which we profess to believe in one Catholic and Apostolic Church." At this time Mr. Southgate was entrusted with farther duties. He was to visit in Mesopotamia also, and to confer with patriarchs and bishops of Jacobite or Syrian Churches there.

In visiting Persia on his former expedition, and when in deacon's orders only, Mr. Southgate writes of adopting the dress of the people, carrying all his baggage in one portmanteau, his Bible and Prayer Book his "only companions." Now, a priest, he provided himself with a communion service "of a miniature size" which he made "the constant companion of his travels" and "solemnly consecrated to this use forever."

He found work rapidly advancing in other hands. In 1841 Bishop Alexander, the first bishop under the "Jerusalem Act," nominated by the Crown of England, but supported in fact by the King of Prussia, was consecrated bishop of Jerusalem, with jurisdiction throughout Syria, Chaldea and Abyssinia. A youth, educated in C. M. S. schools at Cairo, had been consecrated by the Coptic patriarch there as metropolitan bishop for Abyssinia. A Nestorian bishop from Persia had visited Doctor Robertson in Constantinople. When Mr. Southgate visited the Churches of Mesopotamia, he found the American Board well established among the Nestorians in Persia, the Syrian or Jacobite field "our choice," the Chaldeans "open to the Church of England" if she would accept them, or the Mesopotamians whom the French had won over to the

Roman Catholics nearly a century before, but who now were more friendly to the British. The young, inexperienced priest was thus confronted with political and ecclesiastical conditions which required a statesman's mind to grasp, and called for the confidence and counsel and large support of the Church behind him. He urged that one clergyman and one doctor be sent for Mesopotamia, "or shall the field be abandoned?" It seemed little to ask for, too little for the accomplishment of large results, yet he reported of one place he visited, that about half the Syrian churches seized by the Roman Church had been recovered through the efforts of himself, a single missionary, who could give only one-half his time to Syrians. *The Spirit of Missions* commented on this in one of its foreign missionary editorials: "Why practically do we work as Presbyterians abroad and as Episcopalians at home? Is it not more consistent that the very *first* missionary to any country should be himself a Bishop?"

Mr. Southgate called for the establishment of a mission to Mesopotamia, with Constantinople, the port or gate of the Eastern world, as its center, and told of promised co-operation by the S. P. G. But Doctor Robertson evidently judged otherwise. In 1843 he resigned and returned home, and the work at Constantinople was given up. It was proposed that our effort should be concentrated upon the Syrian Church in Mesopotamia, and that Mr. Southgate should go there. This he declined, and also came home.

By 1844, the mission at Crete had been abandoned, and the appropriation to the school at Athens lessened, with the understanding that, if valued, the Greeks themselves could give to its support. The Foreign

Committee wanted to close the mission at Constantinople, but there were members of the Board who urged its continuance. Mr. Southgate received a fresh appointment, with duties to Greek and Syrian Churches only, but the members of the committee were not satisfied. China and Africa appealed to them more strongly than these countries where ancient Churches still existed. Their plans were uncertain and often changed. Mr. Southgate must stay at Constantinople, two men appointed to the work were to go to Mesopotamia. But by another year Mr. Southgate was at home again, pleading with the Foreign Committee for the establishment of a permanent work, with a bishop at its head. A bishop was needed "to give us our real character with Eastern Churches." The committee could not agree, but there were those who pressed the point, and gave Mr. Southgate the opportunity to speak three times before the members of General Convention when it met in 1844. Bishop Doane moved in the House of Bishops the election of a "Missionary Bishop of the Protestant Episcopal Church of the United States of America in the dominions and dependencies of the Sultan of Turkey" and that an annual appropriation of $5,000 for the mission be made, and the resolution was adopted. In the succeeding action of the Foreign Committee appears the practical effect resultant upon such an action taken by one body—General Convention at its Triennial meeting—against the judgment or inclination of the representative committee of the Board of Missions, in constant oversight of the work. The question arises inevitably. Was there a practical weakness in fulfilling "the great ideal" if the Church which was assumed to be the Missionary Society,

meeting triennially only, failed in controlling that Society's Board of Missions meeting annually, or the Board's committees meeting monthly and bi-monthly and facing constantly changing conditions and pressing needs? However that might be, when General Convention gave the Church a missionary bishop in Turkey, and the Board resolved upon a $5,000 appropriation, the Foreign Committee announced that it could not meet the obligation except from money given especially for that purpose, and the new bishop was kept in this country until the spring, raising the needed funds.

During the years 1835-1844, General Convention had made but little progress towards securing the foreign missionary episcopate. The appointments of Mr. and Mrs. Thompson for Africa in 1835, and of Doctor Savage, Mr. Minor and Mr. Payne in 1836, and of Mr. Boone for China in 1837, were accompanied by constant pressure on the part of the Foreign Committee of the importance of giving missionary bishops for foreign fields. Oddly enough, in view of their future adverse judgment concerning Turkey, they first concluded to ask that, instead of sending an agent to visit Greece, the Board of Missions "take steps to secure the Consecration of "a Foreign Missionary Bishop." When the matter was brought to the Board, however, while they concluded "That it is expedient to have a Missionary Bishop of this Church for Foreign Parts," they proposed to the bishops that Africa be the station for the said missionary bishop.

But at the General Convention of the succeeding year (1839) while Bishop Kemper secured a German Prayer Book for the use of our German immigrant population, and Bishop Polk was given to Arkansas as

our second domestic missionary bishop, although Doctor Savage was at home to speak for Africa, no bishop was sent there. A foreign bishop was a new thing. The canons of the Church must be revised to meet the need. This was done, and when the Board of Missions met in 1839 they were able to reach the conclusion "that for the administration of the Missionary work in countries beyond the United States, it is expedient that there be consecrated to the Episcopate one who shall act as a Missionary Bishop in Foreign lands, pursuant to the provisions of the fourth Section of the Second Canon passed in 1838."

The first foreign field to call for a bishop after this canon was passed was one that had opened more recently than any of the others. In 1838 a layman wrote from Houston, in the republic of Texas, asking for the establishment of the Church. In 1840 the Board of Missions sent a message to the bishops in advance of their meeting in the Convention of 1841, "that, for the founding of a Protestant Episcopal Church in the Republic of Texas, it is expedient that there be consecrated three Presbyters to the exercise of the Episcopal Office in that Republic."

The adventurous spirit of the missionary leaders in these years is noteworthy. They would pave the way for a native Indian Church in Indian Territory, and establish "an entire and new branch of the Church Catholic" in Texas. The Board came to the General Convention of 1841, asking for one bishop for Texas and one for West Africa, for, as its message ran, the "full efficiency of the missionary operations of the Church cannot be expected until her ministry is set forth in its integrity." To this message came the re-

sponse from the committee on the Report of the Board of Missions: "There will be no divisions of opinion in the House of Bishops."

The committee were not mistaken. The bishops nominated Doctor Vaughan, the foreign secretary, with a commission more roving than even Bishop Kemper's—"to exercise Episcopal functions in the Maryland County of Liberia and in such other place or places outside the territory of the United States as the House of Bishops may designate," and they named the Reverend N. H. Cobbs of Virginia for Texas. But the House of Clerical and Lay Deputies objected. They were not satisfied with the canon governing such bishops, and asked for a committee to report at the next Convention. Good wishes and a promise that the presiding bishop would arrange for a bishop to visit Texas were sent thither, and for three years the foreign missionary episcopate was delayed. But the Board and the Foreign Committee were not silent upon it. In 1842 they called again for a bishop for Africa; and there are words in the reports of the Foreign Committee and elsewhere, printed in this and the succeeding year, most stirring and suggestive. Among these is an extract from a letter from the bishop of London, in which he says: "Our Bishop of Jerusalem we trust will be a useful medium of communication between the Eastern Churches and our own, coupling with our own the sister Church of America, upon whose friendly and zealous co-operation we confidently rely." And again at the close of the "Opium War," which in 1843 opened four ports beside Canton to British trade, we read: "The British arms are now, it seems probable, to be the pioneers, to open

for the Cross a passage to the very heart of China"—"Do not think Missions in the East should be left to the Church in England"—and later comes a passage in view of the possibility of the English Church sending bishops of China: "But what is that to us? How does that affect our duties? Are we to have no Presbyters in China, because she has just appointed a chaplain to Hong Kong? China is ours, for duty and devotion, by right of preoccupation." And, more stirring and prophetic still: "The triumphs of the Cross shall be brighter gems in Britain's crown than the triumphs of her arms. Nor, God helping, shall she be alone in her glory. American Bishops and American Presbyters of the same common descent . . . . shall go forth with them, side by side, being there no longer English, no longer American, but the Bishops and Presbyters of the Church of Christ in China."

Correspondence was held with English societies about the propriety of our placing a bishop in China without interference with English claims. As yet they were not ready to send a bishop, and we were free to do so. On the other hand, in 1841, Bishop Wilson of Calcutta had written Doctor Milnor: "I have again and again wished to know why you inundate India with Presbyterians, and do not refresh us with even a sprinkling of Episcopalians?" and, in 1844, "I cannot help lamenting that although there are nineteen Presbyterians yet there is not one Churchman, in our sense of the word, in British India."

It is such comments as these, scattered here and there through the pages of our missionary records, that raise the question as to what things might have been accomplished and how wide our field might have

been, had not the political association of Church and State hindered the joint action in a happy inter-dependence of the English and American Churches of the Anglican Communion!

A bishop for Africa was urged each year. General Convention assembled in 1844. It was "an age of expectation." "The Church should be looking for great results." "Full communion should be established between the Church of the East and the reformed Branches of the Church in the West." The Board called for bishops for China and Africa as well as for Turkey and for the Indian Territory. Because of unsettled conditions in Texas they gave up that nomination. That republic was given into the care of the missionary bishop of Arkansas and Indian Territory; Mr. Southgate was elected for Turkey; the Reverend Alexander Glennie of Waccamaw, South Carolina, was chosen for Africa, but declined, thus delaying for three years the episcopate there; the Reverend W. J. Boone received his great commission to "Amoy and other parts of China," and October twenty-sixth saw our first two foreign missionary bishops consecrated, together with the third domestic missionary bishop to whom was entrusted the charge of both domestic and foreign fields.

In the Consecration sermon which Bishop Elliott of Georgia preached, he said: "As the Lord opens the world before us . . . . let us strive and pray that we may be permitted to guard with jealousy His Holy Ark, and present her ever to the world, under an unchangeable aspect—Catholic for every truth of God—Protestant against every error of man."

Meanwhile, this field, domestic and foreign, was being spread faithfully before the eyes of the Church through the pages of *The Spirit of Missions*. That, in 1844, among some 75,000 communicants, about 4,100 copies were circulated (1,000 of these gratuitously), indicated how little Churchmen availed themselves of this opportunity to gain missionary knowledge. The bishops and parish priests were looked to as those responsible for the fulfilment of the ideal that all should know; but the committees, and, more especially, the secretaries of the two committees, found themselves under a constant strain of suggestion and stimulation. Not only must they edit the missionary magazine and at intervals visit parishes, attend diocesan conventions, investigate missions and arrange meetings for missionaries; they must also devise means by which interest aroused should bring into the treasury the needed missionary funds.

The first number of *The Spirit of Missions* contained the acknowledgments of receipts for the first three months after the two committees entered upon their work. Besides those from parishes and women's missionary societies, there appeared in this first record acknowledgments such as showed to the committees and secretaries how further help might be secured. A contribution from "the children of the Sunday-school at Bellows Falls, Vermont," suggested one means; "half of the Christmas offering of the Centurion Church, Point Comfort, Virginia," another; "The Young Men's Auxiliary Education and Missionary Society of New York," "The Monthly Missionary Lectures" in Edisto, South Carolina, the "monthly concerts" at Christ Church, Stratford, Connecticut,

the "weekly offerings of the family of Bishop Doane," the "Juvenile Association of Mrs. Sheldon's School, Steubenville, Ohio," a "family mite box, Philadelphia," the "six months' savings of a little boy in Pennsylvania," the individual gifts from a "mechanic of Fairfield, Illinois," and from John David Wolfe of New York—each and every one foreshadowed some future method. To make sporadic action systematic, conscientious and lasting has been from that time on the aim of effort to succeeding Boards, committees, secretaries and treasurers.

The Domestic and Foreign Committees worked together as well as separately to this end. They sent joint circulars to the clergy and leading laymen, urging them to take *The Spirit of Missions;* they added missionary books and periodicals to their shelves; they invited prominent clergymen in different parts of the country to become temporary agents, offering each $1,000 a year and his traveling expenses, and appointed a committee to plan some more permanent arrangement. Feeling the need of men as of money, they appealed to the heads of theological seminaries. At the close of its first year the Domestic Committee began those endless calculations: "With 850 men in the Ministry and 200 Candidates for Holy Orders, they should secure twenty-five of these for domestic missions. The Church now contributing $26,000 for the work, by giving at the rate of one cent weekly from each member, could contribute $300,000."

The untiring zeal and efforts of the secretaries, though resulting in far less than their desire, had their share doubtless in preserving the missionary honor of the Church. At a time when John Quincy Adams

wrote of the nation: "We present a most astonishing spectacle to the world—without a dollar of national debt, we are in the midst of national bankruptcy," the domestic secretary could say, in his annual report of 1843, "No missionary has been recalled. No proper draft for salary has been dishonored. Apprehensions, which seemed to fill the minds of some with dismay, are giving place to a more entire reliance on the Spirit of God."

The treasurers became agents and attorneys that they might receive bequests for the Society, and the committees sent out forms for such bequests. Early in 1840 they removed to 281 Broadway at the corner of Chambers Street, where "a suite of rooms on the second floor" gave accommodation for them both and a common room for meetings, and where *The Spirit of Missions* was published jointly. This year the domestic missionaries were asked to give directions for the forwarding of packages, suggesting the earliest personal boxes—needed perhaps when a missionary could write of receiving $65.25 in a half year from his people, of living chiefly on bread and potatoes, and in three months suffering for all but three weeks from chills and fever. Still, the Domestic Committee ventured to urge its missionaries to claim from their people contributions for the domestic work. The disastrous panic which had made the country a financial wreck continued, the number of parishes giving for domestic missions had largely diminished. Foreign gifts had fallen off, and that committee had abstained from appeals lest it should interfere with more pressing domestic claims, but it must do so now and its treasurer was authorized, for the first time, to make a loan to meet African

needs. This committee sent out a fresh appeal to rectors and urged its secretary to visit more systematically, to invite clergymen to go with him, to have missionaries as they went to and from their fields stop to speak at meetings, to correspond with rectors, asking more systematic contributions, and to get an assistant to help him in these duties. The Board of Missions of 1841 suggested a committee "to unite with the suffrages of the Church" and to increase the number of missionaries. Members of the Foreign Committee were in the habit of giving about two hours weekly to office duty, and the treasurer was almost daily there. Agents visited gratuitously, and yet expenses increased and were $1,445.29 beyond the amount appropriated for them. Of this, $400 was by reason of "uncurrent money remitted to New York." Notwithstanding this, however, it was in *The Spirit of Missions* for January, 1841, that its first illustration of one of our missions appeared—the chapel at Cape Palmas—leading the way to those many pictured pages whose cost has been more than offset by added intelligence and zeal.

In 1841 at its triennial meeting the Board "hopes" that each parish may contribute annually. In spite of good work done and larger contributions received, there was doubt as to details of organization and methods of administration, and a committee was appointed to look into the matter, examine the records, ask the bishops to inquire into expenses in this country and in England. But when a day of humiliation and prayer to be observed by the Board of Missions was proposed, the suggestion was laid upon the table, and when the Board asked the House of Bishops to suggest a plan by which all dioceses and parishes might make a Sunday offering

for missions and "other objects of Church benevolence" and the clergy and laity of General Convention concurred in the appeal, the House of Bishops answered that it was too late for them to act, as they had already found it too late to change the canon on missionary bishops that it might apply to those in a foreign field.

A proposal had been previously offered that *The Spirit of Missions* be made a monthly periodical for all the general interests of the Church, but the committee that reported favorably on the Board and its methods was adverse to enlarging the scope of the missionary magazine. The General Theological Seminary and the Sunday-school Union had their own separate constitutions. A divided control of the magazine would be "neither desirable nor practicable," the "mixture of subjects destructive to unity of interest and influence," the proceedings of the Seminary and Union "too little connected with the Missionary operations of the Church or with the interests of the missionary cause to admit of their at all being advantageously included in one publication." Thus an opportunity to bring the students of the Seminary and the children of the Sunday-schools into vital touch with the missionary organization of the Church was negatived. The domestic secretary had written, "The bankruptcy of our missionary and ecclesiastical institutions" is not caused by "the embarrassment of the financial world." "We must look deeper for the cause, higher for the remedy." "A personal interest and fervent prayer were needed."

But relief was in sight. The domestic and foreign secretaries asked that the Sunday-school offerings of the coming Christmas might be devoted to missions and shared equally between the domestic and foreign

fields. The Board of Missions held an extra meeting in December, 1842, and decided to make "an earnest appeal to Bishops, clergy and people." "While deeply impressed with the delicacy and difficulty which attend the appearance of any suggestions to the chief pastors of the flock," they asked that the bishops suggest that, to meet the present deficiency, a Quinquagesima offering be made throughout the Church; that they give continual support to a stated mode of general and systematic contributions in every parish; and that they make an effort to get every communicant, and as far as may be every member, to do both of these things. *The Spirit of Missions* continued to print appealing articles. Notices of missionary books were given. But to stir interest in the Sunday-schools who were asked for a Christmas gift—that must be left to the Sunday-school Union and the *Children's Magazine*.

In 1843 the idea of a college to train missionaries was proposed. The Board of Missions had never been incorporated, and this year a committee was appointed to consider upon this and to report. The committee on the foreign report mentions $25,000 as having come into the treasury between Quinquagesima and July. The committee on the domestic report rejoiced in the success of "the extraordinary effort" but rejoiced "with trembling," seeing in the collection "a fruit of special excitement" with which, so far as they knew and believed, "all such efforts of other religious bodies, both in this country and England, have been attended with most disastrous consequences."

The August number of *The Spirit of Missions* made a special appeal for work not included in its domestic appropriations, Bishop McIlvaine asking $30,000 to

raise the debt on Kenyon College, Gambier, Ohio. In the February number this was reported as met, and Bishop Otey then asked for $5,000 for Columbia Institute in Tennessee. The domestic secretary had to remind the Church of the prior claims of pledges that must be redeemed and asked for the Palm Sunday offerings of the dioceses. The clergy were "too timid" in making collections. As one of their number wrote in the spring of 1844: "The laity generally are willing . . . . and would, I believe, give tenfold more to General Missions if the clergy would do their duty, undeterred by the dread of sensationalism." *The Spirit of Missions* of June, 1844, gave a list of scholarships sustained in schools of Africa, one method already in use of that systematic giving which was constantly urged, as was also the systematic payment of such gifts into the committee's treasuries. In 1844 the Christmas offerings of the Sunday-schools were asked again for missions. The report of this year included gifts from every one of the twenty-nine dioceses and domestic districts, although only 588 of the 1,125 parishes and missions with which the Church was credited in 1843 were among those contributing.

When General Convention assembled that fall the president of the House of Deputies felt it might prove "a most eventful session." "It is impossible that the great interests of Christ's Body can be left at the final rising of this convention as they are now." He urged "caution and patience", and reminded the house that while they must expect "opposite views and tastes and principles", they professed to be agreed in one particular—"liberty of conscience."

A Century of Endeavor

We have been reviewing the history of our Missionary Society during the first nine years of its revised existence. Its ideal was that the Church herself should be her own agent for forwarding the Kingdom; but when at this third triennium the Church's representative body assembled, the questions vital to it were not those which secretaries and committees and Board had been pressing for the nine years past. Beneath the problems of reaching out into the unoccupied places of our land, of strengthening our youth, of welcoming and building up the spiritual forces of our immigrants, of keeping Christian the men of our army and navy, of acting a brother's part toward the Negroes of the South, of welding together the parted Churches of the East with our western branch, of following our colonists to Africa and making them the missionary explorers and Christian nation builders there, of entering China's broken wall with England and founding —hand in hand with her—Christ's Church, of coming to her help in India, of establishing in Texas an independent church, of planting in Indian Territory the seed of a native ministry—beneath all these problems, worthy the time and consideration of the entire Church which in 1835 had taken this responsibility upon herself, flowed a current strong and deep. It set in from two sources and had two powerful influences—one emanating from the evangelical fervor which had sent out the early, devoted American missionaries, going to posts of remoteness and danger, from the Haystack days of 1806, and which had its present ardent exponent in the C. M. S.; and one to which the Oxford Movement in 1833 had given a tremendous impetus. A burning sense of personal religion and vocation was

the fruit of the one; a profound conviction of the need of a stable and historic Body for the safeguarding and transmitting of the Truth was the outcome of the other.

With wonderful faithfulness to the Society's great ideal its officers, however divided individually in opinion and feeling, had presented the whole need to the whole Church. But they had been influenced no doubt by the sentiment and action of the English societies at that time. In 1840 more than four hundred merchants, bankers and traders of London, had called upon the Lord Mayor to convene a meeting for the revival of the S. P. G., to supply lamentable deficiency of spiritual provision for the Colonies. The members of the S. P. G. stood for strictly Churchly methods, and with their growing enthusiasm the rift between them and the C. M. S., with its strong evangelistic tendencies, widened. Feeling in the Church in America deepened. New York was the center of its expression, and in 1841, when the bishop of Quebec visited that city, he wrote that he had heard more of High Church principles in three days there than in a year in London. In 1843, Bishop Smith, of Kentucky, also wrote to Doctor Milnor: "We have strange wonders in our days, some of our Episcopalians are half Romanists and some of our High Churchmen are Low, while some of the Low are High."

No men in the Church could have had this commingling of principle and sentiment more strongly than those who served upon the Board of Missions. There is many an indication in the resolutions offered and the votes taken during the sessions of General Convention as to how and by whom the pendulum was swayed.

It was not only political sentiment concerning the Negro, and national embarrassment affecting finance, but high party feeling in the Church, that were obstacles to progress towards the Church's great ideal. And behind this General Convention of 1844 there was hidden a strife raging, with which the Board of Missions had no official concern. How was the General Theological Seminary to be disciplined for its daring? How were bishops and others of the clergy to be brought to trial? How might bishops resign, or be transferred from mission to diocese? How might the Convention set forth its decrees upon the "Rule of Faith," "Justification of Man," the "Nature, Design and Efficacy of the Sacraments"? Such questions as these filled the greater part of the thought and time of the counsellors of the Church. That bishops should be given to pioneer into the great Southwest, in Africa and China and Turkey, was the labor of a few ardent souls, energizing the committees, keeping the Board to its task, forcing that claim upon General Convention which, General Convention had declared, the Body it represented existed to promote. This seemed, in 1844, the sorry fulfilment of the ideal of 1835. And yet it was this very hidden convulsion that had given its distinguishing feature to these nine years, and which was voiced by the committee of General Convention which declared in 1841: "The Church goes nowhere, on the plan of her Divine Leader, but as she goes by her Bishops."

CHAPTER VI

A DIVIDED HOUSE

1844-1853

Part I

DURING the General Convention of 1844 the bishop of Pennsylvania was suspended from exercising the functions of his office; in 1845 his brother, of New York, also was suspended; in 1849 Bishop Southgate retired from Constantinople; in 1853 Bishop Ives of North Carolina was deposed; in 1849, 1852 and 1853, Bishop Doane of New Jersey was three times tried and three times came out from trial "uncensored to any amount of slightest degree." He had managed his own case, and accomplished what he undertook when he declared that he "would make the trial of a Bishop hard."

Little more is needed to explain the disastrous distress and shame which at this period befell the Church. These blows fell heavily upon strong and vigorous dioceses, and most heavily upon what was known in the common parlance of the day as the High Church party. It was no longer possible to conceal the line of cleavage which separated men and dioceses of different schools of thought, and this cleavage showed itself in the Missionary Society whose two committees represented more and more strongly the opposing factions. The Foreign Committee was distinctly evangelical and Low,

the Domestic ecclesiastical and High. The Board from whose numbers they were drawn comprised both elements and labored to keep the harmonizing control, but friction and jealousy and an arrogance of assured position did not fail to appear, and brought forth their Dead Sea fruit. And as dioceses grew in number, diocesan needs grew also, diocesan selfishness developed, and there came to be more and more emphasized the feeling that domestic missions and diocesan missions were things apart. Thus in 1849 the domestic secretary wrote: "As the organized dioceses increase, the object for which the General Missionary Society was created will have been accomplished . . . . and, in proportion as its duties could be discharged by those to whom, ecclesiastically speaking, they more properly belong, its functions should diminish and eventually entirely cease." The "object" of the Society, as entrusted to the Domestic Committee, the secretary described as "supplying the destitute portions of our land with the Gospel, through the agency of our branch of the Church of Christ", and that work he considered "scarcely begun."

And national financial depression could be pleaded no longer as an excuse for inadequate support. With the annexation of Texas in 1845, the acquisition of Oregon, California, Utah and New Mexico and the gold discoveries of 1848, with such scientific and industrial enterprises as the telegraph installed by congress in 1844 and the sewing machine set in operation in 1846, an ever increasing worldly prosperity had come to the country. And yet the Domestic Report of 1853 said: "The whole amount of receipts from families during the past year might have been given by twenty

individuals of the city of New York, without entitling them to any of the rewards promised to Christian self-denial." The diocesan report from Tennessee tells of the clergy "giving all energy, after labors of school room, to the spiritual improvement of congregations whose aggregate wealth will amount to hundreds and thousands of dollars, and they receive not so much as $300 per annum." Business was no longer depressed, there were never more abundant means, but "the spirit of the age was not favorable to the estimate of Christian stewardship."

And to such a time as this the Board of Missions through its committees brought frequent changes and divided counsels. In 1845 Mr. Harris, the secretary and general agent of the Domestic Committee, resigned. His hand in *The Spirit of Missions* had been marked, and its editorial pages had shown him to be keen, alert and daring beyond his fellows. The Reverend Charles H. Halsey, rector of Saint Paul's Church, Sing Sing, New York, succeeded him in 1846, and resigned, disheartened, in 1849, when, in order to save central expenses, Mr. W. T. Webbe was made "Local Secretary until further notice" and the office of secretary and general agent was left vacant for the four years following.

Meanwhile, in the Foreign Committee, when Mr. Irving retired as secretary and general agent in 1851, he remained as local secretary, and the Reverend J. W. Cooke was called from Saint Michael's Church, Bristol, Rhode Island, to the office and duties which had been familiar to him when he came from assisting Doctor Milnor to fulfil them; and soon after his death, early in 1853, the Reverend S. D. Denison, rector of

Saint Peter's Church, Plymouth, Connecticut, was elected to the vacant place.

These changes strengthened the Foreign while they weakened the Domestic Committee, although at the same time the former had difficulties of its own to contend with. While its principles influenced large numbers of individual parishes and communicants, in many diocesan and general representative assemblies its methods were questioned and impugned, and in 1848 that committee reported of a year "fraught with very peculiar anxiety and pain to them personally" . . . . "that, conscious of the integrity of their motives, believing that they have the co-operation and support of the great body of those in the Church favorable to Foreign Missions, and apprehending that the true interests of these missions would be imperiled by an abrupt abandonment of their places, they have gone on with their work, entirely united among themselves, through much evil as well as good report." Two years before this the foreign secretary had said that the clergy in New York whose congregations were the largest contributors to domestic work were members of the Foreign Committee.

In such a state of affairs it is not strange to find many evidences of inharmonious and independent action going on through succeeding years, modified or strengthened at annual meetings of the Board, checked or crystallized triennially at the times of General Convention.

The committees were diverse, their executive officers frequently changed, their headquarters changed also. In 1845 they were at 281 Broadway, in 1848 at 2 Park Place, in 1852 at 19 Warren Street, and in 1853

the Foreign Committee went by itself uptown to Astor Place and took rooms in the Bible House lately built by the American Bible Society. For nine years it had been forging ahead while its companion committee had been losing ground; this separation of offices was indicative of the separation that had arisen between them in more vital things.

In 1844 the whole subject of collections for domestic and foreign missions had been left to the committees to consider jointly, and many and various were the plans proposed. A group of western bishops through the domestic seceretary immediately asked for a domestic offering on the Twenty-fifth Sunday after Trinity, and the secretary of the Foreign Committee commented with hardly concealed jealousy on their hasty action. That committee followed with a plea to all bishops to bring the foreign work before all the clergy. As early as 1845 Pennsylvania laid a missionary apportionment upon herself. Sunday-school offerings at Christmas or on the Sunday nearest New Year's were called for, and a weekly Sunday-school offering from Saint Luke's Church, Rochester, New York, was commended as an example to others. In 1850 a surprisingly large proportion of the annual contributions came from Sunday-schools. From twelve out of the twenty-seven dioceses came scholarships for China, following the scholarship plan allowed by the Foreign Committee in the schools of other missions. Fifty cents from each communicant, for which the clergy should be responsible, was one suggestion, and the keeping of lists of individual contributors with laymen deputed by the clergy to act as collectors, supplemented this idea. Four ladies meeting weekly

to work and to send the proceeds of their industry as a "free-will offering," the plantation Negroes on the Ogeechee River bringing their eggs and corn as a response to an appeal from China, a box for weekly contributions in the vestibule of Christ Church, Sandusky, Ohio—all were held up for emulation. Special meetings in behalf of special fields and needs were held. In 1847, Advent offerings for the domestic missions and Epiphany offerings for foreign missions were inaugurated, also Good Friday offerings for the Jews. In 1849 a celebration of the three hundredth anniversary of the adoption of the English Prayer Book was to be held in Great Britain and her colonies, with a Whitsunday offering for missions. It was proposed that the Church in the United States should share in this, devoting the gifts of the occasion to the endowment of the missionary episcopates in California and Africa. "What has a Bishop for California to do with Foreign Missions?" asked one of the Church papers of the day. "We may be assured," replied another, "that the religion of California will be the religion of Japan and China, for missionaries will go from that country as readily as merchants." Bishop Kemper suggested that the offering be devoted towards the Domestic Committee's debts.

Early in this period (1844-1853) visiting agents were tried again. "Reliance upon the other method having signally failed," the domestic secretary wrote, "we are shut up to this. We still think the theory on which we have heretofore acted the best—every baptized person a member, every rector an agent, every Bishop an overseer of the work . . . . but the dis-

turbing causes are so many, we are brought to the point . . . . of giving up the theory or giving up the work."

The special agents, however, were not acceptable to all, a suggestion that they might prove more effective if they should make their plea at the time of the bishop's visitations was not attempted, and in 1847 the domestic secretary returned to his task of making known the need. The offerings of the feeble parishes increased, but on the rich, he said, "must we mainly depend." The bishops were urged to urge the clergy, giving from principle was advocated, prayers were asked for and various missionary prayers were printed.

And so the committees went blundering on, with suggestions approved or untried, feebly essayed and given up or continued with greater constancy; and all these varied plans, jointly or singly attempted, failed to bring them to the triennial meetings of the Board with a strong and united front.

In 1847 the Foreign Committee reported themselves to be in serious perplexity—"The whole of the past year had been a painful struggle." The Domestic Committee looked out upon a failing and uncertain constituency, 463 only out of 1,300 parishes contributing to domestic missions. New York had fallen off one-third and Pennsylvania the same; South Carolina and Rhode Island nearly one-half, Massachusetts more than that. The Domestic Committee begged the Board to adopt some plan of systematic contributions to regulate the annual appropriations, but no large practical method was advanced. The Advent offerings of 1848, however, enabled the Domestic Committee to pay stipends due the previous April. In 1846 the Society had been

incorporated under the legislature of the state of New York, and now the Board proposed that from legacies received a contingent fund should be established which could be drawn upon for the payment of domestic missionary salaries, and ordered that such salaries be paid quarterly instead of half-yearly.

Already, in 1847, the Foreign Committee had felt similar difficulties, increased by a change in its banking system. Soon after the new organization a custom of opening credits with London bankers for foreign missions had been begun. But within the preceding two years specials had so increased and gifts for general work so diminished, that they could use specials no longer for other than objects designated, and so must give up this practice of London banking and remit quarterly to the missionaries direct, as the Church should enable them to do.

The unbusinesslike methods of local agents and the interference of the post office department delayed remittances of subscriptions to *The Spirit of Missions*. Deficiencies were constant, and by the summer of 1849 the Domestic Committee so felt the need of some central organization, that its members suggested that all the executive operations of the Society be placed under one general committee with one secretary and general agent for both, who should "receive the full confidence, encouragement and official support of all the members of the Church." The Foreign Committee, which had come to this year's meeting of the Board with all debts extinguished, looked askance at this proposition, declaring it their unanimous opinion that this plan would prove "in the highest degree disastrous to the interests of the Foreign Department." It was at

this time that the Domestic Committee adopted its policy of economy, different clerical members sharing with the local agent his duties at headquarters. The Foreign Committee also lowered the salary of their secretary.

The next year (1850) found the domestic missions sadly in arrears; many missionaries had been six months without salary, some, the whole year. And yet the expanding claims called for increased appropriations from each committee. Again the bishops were begged to urge these larger gifts. A domestic legacy was invested in public stock as a permanent fund and the treasurer empowered to make loans from it when receipts were necessary.

The Foreign Committee, in better shape financially, sent a circular to schools and colleges appealing for young men to serve as foreign missionaries; but when, in the General Convention of 1850, Bishop Alonzo Potter of Pennsylvania asked for some plan by which the services of "intelligent and pious persons of both sexes" might be secured to the Church, convention gave no heed to the matter which would surely have helped to meet the Foreign Committee's need.

Three years later a group of clergy headed by Doctor Muhlenberg, brought to the House of Bishops a memorial which opened another vista and pictured a source for great united action:

"The divided and distracted state of our Protestant Christianity," said this memorial, "the new and subtle forms of unbelief . . . . the consolidated forces of Romanism . . . . the utter ignorance of the Gospel among so large a portion of the lower classes . . . . making a heathen world in our midst" aroused the

question whether the Protestant Episcopal Church "with only her present means and appliances . . . . is competent . . . . and so adequate to do the work of the Lord in this land and in this age.

"A wider door must be opened for admission to the Gospel ministry than that through which her candidates for Holy Orders are now obliged to enter. . . . . It is believed that men . . . . among other bodies of Christians . . . . would gladly receive Orders at your hands, could they obtain it without that entire surrender which would now be required of them, of *all* the liberty in public worship to which they have been accustomed. . . . . Dare we pray the Lord of the harvest to send forth laborers into the harvest, while we reject all laborers but those of one particular type?

"To submit the practicability . . . . of a sound ecclesiastical system . . . . surrounding and including the Episcopal Church as it now is . . . . yet providing for as much freedom in opinion, discourse and worship as is compatible with the essential Faith and order of the Gospel . . . . to define and act upon such a system, it is believed, must sooner or later be the work of an American Catholic Episcopate." And this lofty and Christian appeal, wrung from prophetic hearts and minds, was simply remitted for consideration and report to the sessions of the next Triennial Convention, without further direct result.

In 1851 the foreign report described the field "with one exception as one of 'high and cheering encouragement,' but the almost uniform diminution of receipts in any prosperous time must cause great apprehension of the decay of brotherly love." There was a suggestion of this in the city of that name, when in 1852 an

Episcopal Missionary Association was formed in Philadelphia whose avowed purpose was "to use all diligence to avoid the appropriation of our means to Romanizers, and to attract men who will be faithful to the *spirit* as well as to the letter of the Church."

In reference to this proposition it was replied: "The Domestic Committee are the servants of the Church in her full and united character. They have little power and less inclination to recognize, in their official relation, any distinctions within her pale. The responsibility of the selection of ministers rests in a great degree with the Bishops."

In 1853 the bishop of Illinois suggested missionary excursions—that clergy from eastern cities should give three summer months to western work. This would have fitted them to carry out a hint which appeared a little later in an article on the Methodist Society. This Society was giving $200,000 a year in support of missions, a gain of from twenty to thirty-three per cent. "The principal cause of this increase was the activity of the pastors of the Church. . . . . The pastors . . . . are the best missionary preachers, as they have the most influence with the congregations."

In the S. P. G. fifteen hundred parish clergymen were employed as local agents to plan meetings and quicken interest, receiving small stipends and with expenses of travel paid. Might not our bishops call for such and enlist lay as well as clerical speakers at our meetings? Our contributions would surely be larger were "a more various and vigorous system of collection used. The Church had too much neglected the force of that feeling which is kindled up by words that burn." "And parish collections had not increased the size

of gifts formerly made through missionary associations within the parishes."

In January of this year (1853) the editor of the foreign pages of *The Spirit of Missions* made a marked advance. He began to give one or two of these pages each month to their more youthful readers, and very soon after Doctor Denison entered upon his secretaryship these pages were superseded by the Society's first "Juvenile missionary paper"—*The Carrier Dove*—published by the Foreign Committee. This was described as "a monthly for Sunday-schools and youth generally" and its first number appeared in September, 1853.

Meanwhile the Society's magazine was no longer equally divided between the two committees. While the Domestic Committee never exceeded fifteen pages and on one occasion issued none at all, the Foreign ranged from the prescribed fifteen to nineteen, twenty-three and, once, to forty-one. The editorial matter in the domestic pages was almost nothing, its space being largely filled with extracts from the various Church papers. These papers, printed in different dioceses, were the organs of party spirit on both sides and were taken and read to the detriment of the Board's publications. Thus one correspondent wrote: "Before we had a religious paper in this diocese several copies of *The Spirit of Missions* were taken. For several years I have hardly been able to obtain a subscriber . . . . those who might read it say they cannot take more than one paper."

And there was little in the domestic pages to stimulate the interest of the readers. They bore a depressing sameness, while the journal letters from foreign lands

told tales that enlisted the heart's response. It was no uncommon thing to read some incident like this: "The *Qui*—a secret society—came to a school and threatened the children. 'We will beat you,' they said to one of the pupils. 'Very well, you can burn me if you like'—was his reply. 'But that will hurt you.' said the other. 'I suppose it will,' replied the boy. One of the visitors exclaimed, 'Why, Himi, what is the matter? Once you were a *Qui* boy yourself.' 'True,' came the answer, 'I was once like you in darkness, but God has opened my eyes.' 'Oh!' exclaimed Musu, 'I could die in a cause like this!'"

Rarely, if ever, did anything so stimulating appear from the domestic field. One incident was given of a bishop's visit to an army post. At a time named by him, in his robes he received the officers in full uniform. As they left, a soldier in uniform and with side arms remained behind. He stepped forward, saluted, and said, "Bishop, I am your orderly," and throughout the bishop's stay, "kept within two or three paces of him wherever he went." Again, at one of Bishop Freeman's visitations, a Cherokee girl was found weeping because, her head being covered with a shawl, the bishop had not realized her desire for confirmation, and had passed her by. But such incidents as these were crowded out by brief and greatly similar and often disheartening reports of work, with many references to the coldness and unhelpfulness of people and the poverty and hardships of the clergy. "We envy not the East its costly temples," wrote one missionary, "but we would that they should remember the poor . . . . ministers' salaries unpaid, bills sent in when ministers leave, ministers' credit gone and their

word dishonored. . . . . Statements such as these and much beside the Domestic Missionaries could tell. But such statements as may *quicken* the Church to her duty," the missionary went on, "I am sure I cannot tell. Could *statements thus quicken,* the work would long ago have been done." In Missouri was a large immigration of Kentucky Campbellites and Baptists, with "most inveterate prejudices against the Church." That some of our missionaries had prejudices of their own appeared in one report from Indiana. "Our communion is made up of converts gathered out of the synagogue of Satan—brands plucked from the burning. At my first coming here, there were five communicants from Ireland and one naturalized American; since then seventy persons have been added. . . . . When I consider the character of this little flock—poor, despised, ridiculed—situated as it is in the very heart of Quakerism in the West—I thank God and take courage."

But within five years newly acquired territory had more than doubled the geographical area of the country. In 1848 *The Spirit of Missions* quoted from *The Christian Witness:* "The settlement of Oregon, the opening of ports in the Pacific Ocean—the establishment of regular lines of communication between this country and China by a new and expeditious route . . . . will serve to bring us into close proximity with a people who have for centuries been cut off . . . . from the rest of the world." In these words was an early hint of a possible future opening in Japan. By February, 1849, the Domestic Committee felt impelled to do something for Oregon, but it was not till 1851 that the first real outburst of enthusiasm for many a

month appeared in the domestic department of the missionary magazine. "Four years ago," wrote the editor, "Oregon was hardly known, now Oregon and the Pacific are familiar words. . . . . We have long been surrounded with Oregons. . . . . What was Ohio, or Indiana, or Illinois, or Missouri, or Michigan, but each an Oregon in its time?" On a Sunday night in the Lent of 1851 a missionary meeting in behalf of this new field was held in Saint Bartholomew's Church, New York, and the account given is quaint and historic enough. "A welcome and distinguished pilgrim (from our parent Church, wandering in our realm) was present, and he . . . . the Christian sage and the Christian poet . . . . rising in his place expressed his warmest wishes in behalf of the Church in Oregon and of his friend, the missionary priest, venturing in confident faith upon his great but trying enterprise. . . . . On that evening, while earnest addresses were delivered by our Vinton, our Richmond, and our Tyng, he added, as a voluntary tribute to his interest and sympathy, the following beautiful ode, hastily penned for the occasion, but nobly conceived and felicitously uttered." This visiting pilgrim was Martin F. Tupper. The words of his ode were these:

"Push on to earth's extremest verge,
And plant the Gospel there,
Till wild Pacific's angry surge
Is soothed by Christian prayer;
Advance the standard, conquering van!
And urge the triumph on,
In zeal for God and love for man,
To distant Oregon!

. . . . .

"Then Brothers! help in this good deed,
And side with God today!
Stand by His servant, now to speed
His Apostolic way:
Bethlehem's everleading star
In mercy guides him on
To light with holy fire from far
The Star of Oregon."

Personal friendship for Mr. Richmond may have prompted Mr. Tupper's ode, but it was a poetic flight which described his course as "Apostolic." The Domestic Committee had forgotten their principle—a bishop always first. They welcomed with joy the offer of the rector of Saint Michael's and Saint Mary's Churches in the city of New York, and they sent him out, a missionary priest, upon his pioneering way, while at the same time giving him commissions which would have been a bishop's natural charge. He was to map out the field, suggest points for occupancy, secure glebes, concentrate on a central station and build there. Into these directions *The Episcopal Recorder* of Philadelphia—a Low Church paper so violently partisan that Bishop White would not allow it in his house—evidently read a hidden meaning when, in 1852, it commented on the settler's claim Mr. Richmond had taken: "How many visions will play in the mind of the claimant around that mount! It may become the home at some day of a Bishop who shall have his Catholic Church, his Christian College, his School of the prophets, his zealous children of the faith." Some of these things came in time, but not in Mr. Richmond's brief day. He returned in 1852, and it was the General Convention of 1853 that reverted to the apostolic ways, and sent Bishop Scott

from Trinity Church, Columbus, Georgia, to Oregon and Washington, as well as Bishop Kip from Saint Paul's Church, Albany, New York, to California.

In the sermon before the triennial sessions of the Board in 1853, the preacher said: "From the time of its reorganization after the Revolution, this American Church has made unexampled progress. It alone of the religious communions has, in decimal periods, outstripped the nation in the increase of its members. . . . . But what use has it made of its gifts? . . . . Paganism itself is less hateful to God than a torpid Christianity."

The committee upon the Domestic Report expressed the feeling that "from some cause . . . . a blight had fallen on the missionary spirit and work of the Church at home." They suggested that the domestic missionaries have "larger circuits and a direct itinerary," becoming "less rectoral and more missionary," but they expressed their belief that "internal dissensions and controversies within the Church were a chief hindrance to the Domestic Committee's work" and a strong feeling that some "system must be devised, or the missionary corps disbanded." They proposed, as a radical measure, the appointment of "an agent of eminent standing and ability to be at the head of the work, two voluntary diocesan associations to extend over the whole country, sub-organizations to reach each parish and individual"; also that a small missionary sheet, similar to the occasional papers of the Foreign Committee, be issued.

The domestic work was pressed as of pre-eminent importance and most pressing need. "Who but our own American people can accomplish this?" "The Church of England cannot help us. . . . . No foreign

power can aid in this vast work of Home Evangelization. Humanly speaking, we must do it ourselves. . . . . We must grapple with Popery . . . . and with infidelity. . . . . We must provide for the sons of Sweden, the children of the Church of England, the brethren from Moravia. . . . . Paramount upon our attention are Utah, New Mexico and Territories bordering on the Pacific. . . . . Utah, with its Mormon delusions, its Mohammedan practices and its revolting blasphemies, New Mexico with its thousands of inhabitants speaking the Spanish tongue and trained in the lax morals of a semi-civilized country. . . . . California and Oregon appeal with moving emphasis. . . . . Every other evangelical denomination in the land has gone before us, and the Romish Church has planted Bishops, Clergy, Schools, Churches, convents and colleges, while we have been debating about one Bishop and two or three ministers." Then "30,000 Chinese."

And while the Board of Missions brought to the Church such a domestic field and opportunity as this, it had foreign problems of an even wider import. The work in our own country, our own Church in that country might do alone, but it was otherwise in foreign lands.

At Athens our mission school continued to mold to an unknown extent the young life of Greece and thus to influence both Church and state. One question recurred with recurring years, whether the land so benefited might not relieve the Church in America of expense.

In Constantinople a long series of differences, misunderstandings, dissensions, consultations and contro-

versies came finally to an end. The Foreign Committee had assumed an aggressive mission to Mohammedans; they had been forced to stand behind a conciliatory mission to the ancient Churches of the East. Reluctant to co-operate, they had been obliged to see the Board of Missions override them and procure from General Convention a bishop for a work they had not the interest and sympathy to support. They would take no risks in its behalf or make it easy for him to venture. They listened to his traducers and sent questionnaires to himself and to his fellow workers. He, meanwhile, feeling keenly their critical and untender spirit, and hampered at every step by lack of funds, at odds with the other American missionaries on the ground, and changing in his own views from the point where he would have been solely an intermediary among the Eastern Churches and a helper in their task of purification, to the purpose of forming an ecclesiastical center of his own, resorting freely to the Church press rather than to the Society's periodical to make his work and position known, and claiming his right to report directly to the Board rather than to the Foreign Committee, it was not strange that after six lonely years his position became untenable to himself and he retired from the field. He would have left it to the Board of Missions and to General Convention to reopen the question of a return, but domestic loss and sorrow made that impossible and thus his connection with the mission to Constaninople ceased.

Bishop Southgate had sent back to the General Convention of 1847 letters from the archbishop of Canterbury, the bishop of Jerusalem and the primate

of the Scottish Episcopal Church, all agreeing in non-interference in the internal concerns of Eastern Churches. In this view of a mission to the Eastern Churches he had differed from the American Congregationalists, who were his "nearest friends and kin," and from Romanism, which had "no earthly attraction for him." A year later, while still lamenting the methods of his American neighbors, he said it was not with "the same unmingled feelings as at first." While he thought their tendency "evil" and leading to "infidelity," he thought they might have had "a good effect on many" and that if a conservative element might be introduced and prevail, he might not see "in the new schism a cause for unmingled regret. . . . . It may be overruled for good in the Eastern Churches—an affliction sent in mercy. Time only would show."

The Foreign Committee in 1848 determined it could not reëstablish a mission in European Turkey. The C. M. S., seeing the growth of the Congregational movement, had withdrawn from the field, reporting their work along other lines a failure. In 1851, however, a firman from the Sultan recognized all Protestant churches, and in the following year, Henry Venn, foreign secretary of the C. M. S., wrote to the bishop of London: "Many of the non-Episcopal missionaries and some of their directors from America . . . . desire to see the Church of England take a more prominent part in the Scriptural revival of these Churches. . . . . I believe the door is still open to the Church of England, and to her alone, to interpose for the preservation of that which we hold to be an Apostolic discipline . . . . by persuading the Oriental Churches to take part in the blessed reform which has

commenced." And in 1851 the C. M. S. revived its work in the Levant, under Bishop Gobat, with the understanding that congregations gathered under him should be regarded as "distinct reformed congregations of the Greek Church, not as congregations of the Church of England . . . . that so the door may be kept open . . . . for a reformation, without a rupture in the Greek Church."

A sub-committee upon the mission reported in 1852 "it would not ignore the fact" that the American Board was the only mission which "had produced any spiritual result at all commensurate with reasonable expectations." But it deprecated the fact that their work led to the "forming among them and habituating them to a non-Episcopal Church," while it felt the religious freedom granted by the Sultan to be an occasion for our trying to gain the same spiritual ends without "risking the loss of spiritual truth, or endangering the attachment of the people to Apostolic Order. . . . . The alternative seems to have arisen to conduct the work in this manner, or to abandon the field."

The whole question was referred to the Foreign Committee, which reported in 1853 that "circumstances have not been such as to warrant any attempt on their part to revive the mission to the decayed Churches in the East." And so to the C. M. S. the work was left, and this chapter of the Society's operations closed.

The General Convention of 1844 had sent Bishop Boone to China, and his work there also had its complications. In translating the Prayer Book he must refer his translations to the Church of England as well as to that at home; and the English Prayer Book and Homily Society wrote in sympathy with his desire that

all Chinese brought to Christ through the labors of missionaries from the English and American Episcopal Churches might "ultimately unite and form one Church in that vast empire", but added, "How can this object be effected without a compromise of principle?" Bishop Boone also asked changes in the canons respecting native candidates for Holy Orders. The ordination of his converts was delayed because he could not get the required signatures. The testimonials must be signed "by not less than two of the ordained missionaries of this Church, subject to his (the missionary bishop's) charge." "I could have procured . . . . the signatures of four Presbyters," wrote the bishop, "three of the Church of England and one of our own Church, but this would not answer." In this appeal was suggested another method of binding more closely in one the several branches of the Anglican Communion. Could not our canon be made more pliable to affect cases such as this?

Bishop Boone presented also to the Convention of 1850 the problem of adopting "such conciliatory means as may promote a cordial unity of operations" between our missionary bishop in China at Shanghai and the English bishop of Victoria, at Hong Kong. He would have had all work among English-speaking people under the English bishop, all among Chinese under ours, having, no doubt, in mind the same vision which would have established for China, as was fondly and vainly hoped for Indian Territory, a native ministry with a native episcopate at its head.

On returning home for the Convention of 1853 Bishop Boone would have come by the way of England that he might have held conferences there. Ill-

health prevented this, but Bishop McIlvaine of Ohio and the Reverend A. H. Vinton of Boston were in England and saw the archbishop of Canterbury and officers of the C. M. S. upon this matter. These were "unable" however to make any arrangements to prevent our showing to the Chinese "the example of an Episcopate extending over the whole of one of their cities claimed equally by two Bishops in communion with each other." "I cannot believe this to be for the good of the future Church," wrote Bishop Boone . . . . "and hope means may be found to correct its effects whenever the Episcopate shall be extended to the native Chinese."

In 1853 Bishop Boone again reported negotiations and work with the English as still unsatisfactory, and the sub-committee on this report, of which the Reverend Stephen H. Tyng, rector of Saint George's Church, New York, was chairman, said: "We cannot avoid a feeling of regret that the same motives which have previously induced that great and excellent Society elsewhere to yield the occupation of a field of labor to American Christians not representing an Episcopal Church, lest there should arise an inconvenient interference between them, should not have suggested themselves . . . . when the question . . . . was between them and an Episcopal Church . . . . deriving their ministry from the same origin."

The political union of Church and state, added to the natural unwillingness of the English society to yield its plans to ours, doubtless made this method presented by Bishop Boone seem impracticable.

Meanwhile the progress of the English mission in West Africa was encouraging our own, which had always been

"much favored" by the Church, many of whose foremost members had led the work of the African Colonization Society. In 1849 Mrs. Heming published her *History of the African Mission* which increased this interest. In 1850 a special committee of the House of Representatives was reporting on a proposed line of steamers between the United States and Africa. A hint of untold possibilities was given in *The Spirit of Missions* in an article on the character of the country "in the rear of Liberia." At the General Convention of 1850 the Reverend John Payne was elected bishop, and, at last after fourteen years of waiting and two disappointments, our African mission had an episcopal head.

The field to which Bishop Payne returned after his consecration in 1851 comprised six hundred miles of seacoast, reclaimed at a cost to the Colonization Society of $1,250,000, inhabited by a population of 150,000, chiefly natives. Over six thousand emigrants had gone to it from this country, beside eight hundred to Maryland Colony. In 1847 the independence of the republic had been declared, and in 1852 the mission was extended to Monrovia in the sister republic and the proposition came to the General Convention of 1853 that the title of the jurisdiction—"Cape Palmas and Parts Adjacent"—should be understood to include the "whole territory on the Coast of Western Africa not at present occupied by any colonial Bishop of the Church of England."

Our missionary bishop of three years only, and with no previous experience but that gained as a missionary in the field of his early choice, had reached the same great conclusions as had come to Bishop Boone. The

position of foreign missions and Churches was an anomalous one. For a time General Convention must legislate for them, but this should be at best temporary. Two courses were open before them. The missionaries must "be represented in the general Councils of the Church, or they must be left to organize and legislate as independent Churches." The canons of the Protestant Episcopal Church in the United States were made for a "Church established, enlightened, civilized"; they "with disciples just brought out of heathenism in a heathen land were circumstanced more like the Apostolic Church than those of the one in which they were reared." The first two needs the bishop suggested were "a system of calling out the talents of the laity" and the "admitting to the Diaconate of natives with lower attainments than those in the United States." "The great object of each Church is the same," wrote Bishop Payne to Bishop Boone, "viz., to establish a permanent Church of the Lord, under a native Episcopate and ministry for future ages, in these lands converted to Christ." And harmonious working together would accomplish this. The two bishops were desired to write to the Archbishop of Canterbury upon this subject, but only the unsatisfactory opinion concerning China resulted.

What other matters of Church expansion did the years 1844-1853 bring to the attention of the Church? —A general mission to the Jews, which centered in New York and died out in 1852; the French in Vermont and Louisiana, in New York and in Philadelphia; the two millions and more of Germans long established in New York, Pennsylvania, Ohio and South Carolina, and in Kentucky, whole towns if not counties in Iowa

filled with them, hundreds taking up lands in Texas, with one missionary only for them all, reporting his work to the Domestic Committee, and he in the city of New York; Scandinavians in the "Diocese of the Northwest." In 1853 the committee on Ministrations to Foreigners reported to General Convention that "while it was well to be able on special occasions to minister to them in their own tongues, as American citizens it should be our aim to favor the introduction of one common language. As members of the Church of Christ there should, as far as possible, be a carrying out of the petition of our Lord, 'That they all may be one.'"

In 1846 Texas passed into the Domestic Committee's care, and Mr. Leavenworth, as chaplain and surgeon, sailed in the ship *Brutus* for San Francisco. Citizens of that city were "deeply impressed with the importance of establishing the American Branch of the Church of God in California." The chaplain wrote in May, 1847, "Missionaries would soon be called for," in his judgment at present "not more than one." "Oregon calls aloud." The Board of Missions in that year adopted California as a mission station and placed it in the care of the Foreign Committee, which felt itself unable to assume the work. On its admission to the Union in 1850, the Domestic Committee took charge of the new state, supporting its early missionaries.

The Foreign Committee, however, did turn their attention to the Isthmus of Panama by which so many travelers were making their way to the Pacific Coast. The lay member, James S. Aspinwall, who was serving as treasurer of that committee, doubtless had business interests there, and this probably suggested a

mission to Central and South America, with Aspinwall on the Isthmus as its first station. The question so recently closed with regard to Eastern Churches (in their refusal, in 1847, to establish a mission in European Turkey) was now reopened in regard to the Western Church of Rome. A domestic missionary wrote from Brownsville, Texas: "The Mexican Church has been left to itself for years, and to leave Mexico to itself is to leave it to putrefy . . . . While the Church cannot now be sent into Mexico . . . . surely it should be sent as near as possible. . . . . This is no time for party strife."

In March of 1853 Mr. Cooke, the foreign secretary, sailed for the Isthmus to learn conditions there. He had services in Panama, Gorgana and Aspinwall, with large congregations, and held a meeting at the last place where he promised to establish a mission. But he was not well when he started to return and died in the course of the voyage.

The Christian Witness commented on the openings in South America, and *The Spirit of Missions* quotes from its columns—an instance among many in which it followed rather than led the way—"See the struggle between the different States for the commerce of our country. . . . . There is, in a greater or less degree, a remarkable instance of absence of prejudice against Protestantism. The act of throwing off the yoke of Spain, thirty years since, began a work of moral freedom." But neither the call of so promising an opportunity nor the expedition of inquiry, which seems to have cost the foreign secretary his life, prompted the committee and the Board to venture boldly. For fear of the effects of the climate on the health and courage of

possible missionaries, they abandoned the idea of an Isthmus mission.

In 1849 the government had proposed to establish a manual labor and mission school among the Chickashas, in co-operation with the Church. The Domestic Committee accepted the proposition, but Bishop Freeman would not approve a joint government and Church control, and the project was indefinitely postponed. His field was too large for one bishop's care, the bishop said. "The State of Arkansas or one-half of Texas could employ the strength and time of one Bishop, and Indian Territory should be made a separate Bishopric." One need was always present. As Bishop Otey had longed to open a school in Tennessee for the training of the clergy, so Bishop Freeman urged its necessity for the Southwest.

As from the borders of Lake Superior down to the Gulf of Mexico and westward over the Rocky Mountains to the Pacific Ocean emigrants were seeking new homes, so for all missionaries were needed.

These claims repeat themselves again and again, but we look vainly through *The Spirit of Missions* and the journals of General Convention for the Church's plea for the Church's mission to the Negro. While congress was debating hotly the admission of new states, slave or free; while Calhoun had proclaimed in 1850, "As things now stand, the Southern States cannot remain in the Union," and while in 1852 the appearance of *Uncle Tom's Cabin* had fanned the flame to a whiter heat; while the committee on the State of the Church reported that in Maryland half the ninety-six parish reports made returns of colored baptisms, marriages and funerals; in Virginia the clergy were looked to, to

instruct the colored people; in Florida there was an increased desire to instruct them; in Louisiana "most of the clergy in charge of country parishes preach regularly to the slave population"; and in South Carolina the whites and blacks met together in all places of public worship and the slaves were "an integral and important part of the pastoral charge of every Clergyman in the diocese"—the Church had no comment to make upon the subject. She left the matter simply to each diocese, each diocesan pursued his own untrammeled way.

The Board of Missions, which had these matters to consider, met yearly, and General Convention, which created that Board, triennially from 1847 to 1853. The last meeting was made memorable through a first visit paid to the Church in America by representatives of its old friend and founder, the S. P. G., and the bishop of Fredericton and a delegation from Toronto were also present. In the preceding year the Venerable Society had kept jubilee on the occasion of its one hundred and fiftieth anniversary, and in response to their invitation to our bishops, Doctor Wainwright, then secretary of the House of Bishops, had brought a greeting from them to the earlier sessions. Toward the close of the jubilee, Bishop McCoskry of Michigan and Bishop DeLancey of Western New York, our chosen representatives, arrived. Their appearance was heralded by placards in the streets of London—"The American Bishops are coming! The American Bishops are in town!"

They attended a service in Westminster Abbey at which there were one thousand communicants, another at Saint Paul's, and a Lord Mayor's dinner with three

hundred and fifty guests. They received the society's welcome at its headquarters, 79 Pall Mall, when five hundred pounds were appropriated towards a hospital for emigrants in New York, with a chapel for the Church's services. Bishop DeLancey preached at Saint Augustine's College, Canterbury, where among the students were one Esquimau and one African from Guiana. On June twenty-first both bishops worshipped in Saint Mary's, Oxford, and then, in the garden of Exeter College, took part in a joyous and brilliant scene. Four hundred "ladies and gentlemen. . . . . Bishops, noblemen, clergy, tutors and fellows, graduates and undergraduates" assembled, and presented the silver gilt alms basin which is associated with so many of our Church's united gifts. The presentation speech was as follows:

"Right Reverend Fathers in God. It was an ancient custom in this great University that eminent guests should bear with them from its walls some little memorial of the reverence and joy with which their visit had been welcomed. And few occasions could suggest a revival of the usage more full, than the present, of deep reflections of intelligent sympathies. We pray you, therefore, to bear with you from Oxford this offering from various members of the University as a memorial of this joyful day, to be preserved by that branch of Christ's Holy Church in America, which we venerate and love as so much related to our own. We pray you to receive with this offering the full assurance of our motherly love, and of our earnest prayers that Almighty God, may, in his infinite mercy, continue to bless and preserve your branch of Christ's Holy Church and pour down upon

it the abundance of His grace, that each day He may bind more closely us to it, and it to us, so that we may hold fast and guard the faith once for all delivered to the Saints, and maintain, that which is the only security for the glory of God and the welfare of men, Apostolic truth and Apostolic order."

Among the signatures attached to this presentation were the well known names of Coleridge, Pusey, Keble, Riddell, Palmer, Burgon, Marriott, and Sir William Heathcote, cousin to Bishop DeLancey, all identified with that movement in the Anglican Communion which had led in the American Church to so much painful strife. But an occasion such as this overstepped the barriers of division.

From this bright and harmonious scene came a delegation from the S. P. G. to us. It consisted of Bishop Spencer, formerly of Madras, Archdeacon Sinclair of Middlesex, the Reverend E. Hawkins, the Society's secretary, and the Reverend H. Caswall, vicar of Figheldean, who had served in this country and to whose personal experience Bishop Wilberforce was largely indebted in writing his *History of the American Church.* The delegation visited Christ Church, Boston, established by the Society one hundred and thirty years before, and in New York attended sessions of the Board of Missions and General Convention, and of a committee of conference upon our relations, our methods, our nearer union, our attitude towards Eastern Churches. They received messages to carry back to the Society and to the Archbishop of Canterbury. The Societies were to exchange reports; were efforts made in England to "revive in Eastern Churches pure doctrine and wholesome discipline," the American

Church would pray "for guidance and blessing upon them"; there should be mutual consultation before opening new work in foreign lands independent of either nation; forms of missionary prayers for home and school use were to be drawn up, and such prayers —especially a petition for more laborers—added to public services; also forms of prayer for congregations not able to use our Liturgy intelligently were to be planned, while lists of emigrants from Great Britain were to be sent to this country and agents stationed to welcome newcomers at New York and other ports; a study of the respective societies, their methods and plans, was to be made by each.

But as the English delegation lingered and watched carefully the councils of the Church, they must have carried home a far different impression from that which our delegation brought from London and Oxford. They must have heard the whole aspect of domestic missionary operations described as "depressed and foreboding"; they must have learned of the fruitless hopes of the Foreign Committee of unifying its mission in China with that of the Church of England; of the foreign missionary bishops disallowed even a seat in the House of Bishops, with an equal chance to discuss with their fellows the greatest questions before the Church, in elucidating which they would be experts; of the great appeal of Doctor Muhlenberg and his colleagues for a Christian unity led by and centering in the Church, referred to a tedious and slow delay. They must have met their friend, Doctor Wainwright, as provisional bishop of New York, his title emphasizing the sad story that kept the strongest diocese seven years without a bishop; they must

have witnessed the gloomy scene of Bishop Ives' deposition; they doubtless heard something of those sorry discussions which resulted in thirty-two pages of close print in the Appendix to the Convention Journal—the Church's "Penal Code."

Mr. Hawkins and Mr. Caswall, however, who lingered after the others of the English delegation sailed for home, may have seen the one large advance in the bishops chosen for California and Oregon, and have heard the final hurried summing up, crowded in at Convention's very close, of action on the Church's great adventure.

The two committees were to continue with a special officer over each—"a Presbyter of mature age, of large experience, of sound judgment, of practical talent and of fervent zeal . . . . to devote his whole time and talent to the Committee . . . . to take charge in all matters pertaining to this department, to direct all the correspondence, to suggest measures . . . . to travel extensively, and by personal and public appeals and discourses to keep the Church awakened and interested."

This phenomenal leader was not to be allowed the help of the clergy in forming auxiliary societies—the practical advance method which had been recommended—but the Board of Missions was to plan some means for gathering and diffusing more missionary intelligence, the claims of domestic missions were to be pressed, and the bishops asked to present Advent and Epiphany pastorals year by year urging missionary contributions.

These suggestions in the form of resolutions summed up the report made to General Convention. In pre-

senting them, Bishop Potter of Pennsylvania closed this report by saying: "The Committee desire to impress upon the General Convention the fact that they deem the Missionary work of the Church . . . . to be the cause of paramount importance to all others, and one about which this house should most eagerly, most deliberately and most tremblingly legislate. They lament the lateness of the time at which the reports are sent from the Board to the House, and the consequent inadequate and hurried examination by this Convention of the missionary operations of the Church. It is the bounden duty of the legislators of the Church to understand and watch over the workings of the Board of Missions; nor have they discharged aright their duty. . . . . if they hasten away, one to his parish and another to his merchandise, and give with retreating steps only a look over the shoulder at the great spiritual work at home and abroad committed to them."

CHAPTER VI

A DIVIDED HOUSE

1853-1865

Part II

WHEN the news of the great reconstruction of 1835 reached Kenyon College, Gambier, Ohio, and Heman Dyer, one of its young professors, heard that the interests of domestic missions had been handed over, virtually, to the High Church party, those of foreign missions to the Low, "What a mistake!" he exclaimed, "What a blunder!"

Mr. Dyer had been in the college during the days of party strife under Bishop Chase, and again under Bishop McIlvaine, and he finally left that battleground of the Church's diverse views and came east. In 1849 he moved to Philadelphia and from that time on began to exercise an influence upon the life of the Church similar to that of Doctor Milnor in the first days of the Missionary Society.

It was sixteen years before he became a member of the foreign committee of the Board of Missions, and in those sixteen years his multifarious interests and sturdy and aggressive activity must have interfered more than once with the steady onflow of the Society's course, and diverted many a possible missionary gift into other channels. Like Doctor Milnor, he associated himself with societies outside the Church, espe-

cially with the American Sunday-school Union, traveling widely in its behalf and enlisting the approval and aid of bishops and others of the clergy and Church people. Like Doctor Milnor he visited England and attended the May meetings in Exeter Hall, bringing greetings from the American Bible and other Societies. In 1854 he became corresponding secretary and general agent of the Protestant Episcopal Society for the Promotion of Evangelical Knowledge —a society which had been formed to "counteract, through its publications, the evil tendencies" of the Oxford Movement, and "to maintain the principles of the Protestant Episcopal Church." When Doctor Dyer accepted office with this society he established its headquarters at No. 11 Bible House, and so became a near neighbor of the Missionary Society's central force. There he continued *The Parish Visitor* and *The Standard Bearer,* the former of which was long an invaluable helper to many a parish priest and missionary. He edited and managed a new periodical—*The Episcopal Quarterly Recorder*—and issued various books and tracts. With the financial aid of Mr. John D. Wolfe he got out a Mission Service Book, and to refute doubts as to the society's loyalty to the Church, various editions of the Prayer Book. These were so generally called for that within ten years the Evangelical Knowledge Society had put into circulation many times more copies of the Book of Common Prayer than had all the Prayer Book Societies in the country.

It seemed impossible for the indomitable energy of Doctor Dyer to content itself with following the Church's lead. Nor did the scope of the Missionary

Association of the West, formed in Pennsylvania in 1816, while in accordance with his own convictions, seem inclusive enough for him. In 1858 he was a leader in organizing the American Church Missionary Society, which very shortly superseded the earlier association. He became its first secretary, at once began an extensive correspondence with bishops, rectors, missionaries, lay people, and speedily built up a constituency representative, in both home parishes and the mission field, of distinctly evangelical principles.

A neighbor so eminently practical, so untiringly aggressive, so pronounced in his views and his practice, proved far more of a rival than of a co-operator and working associate to the officers of the Missionary Society. They could not doubt his zeal, but long he stood as a representative of a body of men, clerical and lay, ardent for missions but firmly determined to control in the mission field the method and teaching of the missionaries. These did not, however, hold altogether aloof from the general and authorized Society. Rectors of parishes such as Saint George's and the Ascension, New York, while distinctly evangelical, saw to it that their people should be among the largest contributors through the general treasury of the Church. But in individual cases disapproval was evident. Thus, after sharing in the keen interest that watched the first steps of Doctor Breck's Associate Mission, when its working principles were shown in practice, rectors of these evangelical views began to look askance, the mission became almost utterly dependent upon the gifts of women made through the Seabury Society of New Haven, and the Church lost

from the pages of *The Spirit of Missions* the record of its most romantic and stirring domestic missionary work.

This particular instance antedated Doctor Dyer's day, but the old attitude still existed and appeared again in later years. Thus, in 1860, men of the same prejudice made the hard task of Bishop Lay the harder, who then wrote from Arkansas: "As yet I am myself a learner, and only trying daily and hourly to get a more thorough insight into the character of those with whom I have to deal. I have elaborated no great scheme, but endeavor to talk by the way, to preach in houses and under trees, with responses and without, and to avail myself of every opening I can find. . . . . I could wish that in the task before me, I had the good will of all my brethren. Great sorrow has settled upon me, when, in an hour of rest, I have turned to my Church papers, only to read that this missionary district, as at present organized, is unworthy of confidence, and to see men adjured, in the name of the Gospel which they love, to withhold from us their help and sympathy."

In this year also the editor of the domestic pages reported the same unhappy condition: "Unless," wrote the secretary, "it shall please God to bring us nearer together . . . . in Godly unity . . . . necessity will be laid upon the domestic committee either . . . . to discontinue many appropriations, or else to transmit some portion of their work . . . . to those . . . . associations formed for the same object, as direct auxiliaries or under different constitutions. It belongs to this Board to propose every just and honorable measure which may prevent this necessity, as well as many

other and worse evils of divided councils and rival organizations."

A not altogether satisfactory method of bettering this condition was devised this year (1860) when the Domestic Committee was instructed to confer with the management of the American Church Missionary Society, with a view to harmonizing their relations. As a consequence of this, the domestic report stated that this society's gifts added to the regular gifts for domestic missions made a "not discouraging total." Yet, this added amount did not contribute to meeting the appropriations of the Missionary Society, and the comment of the domestic report of 1856 still continued true. This report read: "It is well known that the Foreign Committee and their missionaries are all of one side or set of views. . . . . If those who differ from them . . . . should send their funds, tied up, to the order of such . . . . as desired to set up their own standard on heathen soil, would the Foreign Committee bear it silently or patiently? But there is no such effort or desire. A generous confidence . . . . from all quarters and classes in the Church holds up their hands and sustains their efforts. Why should it not be so too with our domestic operations?"

And then, while the divided spirit within the Church was causing such dissatisfaction, the great dividing questions in the state were being brought to their ultimate issue. This period (1858-1865) Theodore Roosevelt has described as "one of those rare times which come only at long intervals in a nation's history, when the action taken determines the basis of the life of the generations that follow."

The action taken by the state is known and read of all. That taken by the Church was in marked contrast to the course of many of the other religious bodies, which then became sectional. It is true that, after a preliminary meeting of fourteen clergymen and eleven laymen, representing six Southern dioceses, held in Montgomery, Alabama, on July 3, 1861, at an adjourned meeting in Columbia, South Carolina, held in the October following, a constitution and by-laws for the Church in the Confederate States were adopted. But no General Convention recognized this severed Church; the Convention of 1862 left its list of members on the Board of Missions undisturbed and would not make a new election, and the Convention of 1865 received back with thanksgiving returning members from the South; the short-lived "Church in the Confederate States" ceased to exist, and the breach was closed.

Yet the years of this great division cost the Church much. She lost from her missionary activities some of their most enthusiastic and liberal supporters. Such missionary zeal as was evidenced in the actions and declarations of the infant Southern Church could be poorly spared. Before it had adopted a constitution, it had appointed treasurers for domestic and foreign missions. It undertook to pay to domestic missions in its own territory, but chiefly in Texas and Arkansas, whatever had been appropriated there by the Board of Missions before the break was made. Until communication was cut off it sent remittances direct to foreign missionaries, and more than once its reports to headquarters in New York ran the blockade in order that the Church's Missionary Society might know what was

being done, and it did not fail to call the clergy and laity of the South to increased effort in behalf of the Negroes within their midst. But notwithstanding all this, the fact remained that for five years nine southern dioceses ceased to send their domestic missionary offerings to the Church's missionary treasury; for five years the missionaries in the South received no stipend through the treasury of the Domestic and Foreign Missionary Society from the contributions of dioceses in the North.

Meanwhile, from northern dioceses missionaries wrote of stations weakened because of men who had gone to join the ranks. In border states churches were filled with Union men one Sunday and with Confederates the next, and the same priest must minister to both. When hospitals were near, the missionaries added visits or pastoral care of sick and wounded to their duties. In some cases they left their missions to serve as chaplains. By April, 1864, the total contributions from states, counties and towns, for the aid and relief of soldiers and their families had amounted to over $187,000,000, and for the care and comfort of soldiers by associations and individuals, to over $24,000,000—a total, exclusive of government expenditures, of $211,000,000. This did not include what had been done for the freed men, the white refugees, the sufferers from riots in New York and the starving poor abroad—simply for the soldiers. And in all this relief work earnest and liberal-minded Churchmen and women had taken part.

At the same time, to just these men and women came the loud appeal of a Church that must advance. In remote regions were conditions seemingly untouched

by war, or made only the more promising. The great Northwest to which Bishop Kemper had been sent—with the farther West beyond—was the same geographically as in 1835. But politically how changed! Conquest, purchase, discovery, immigration, all had had their share in building up mighty territories in what had been No Man's Land, or the Indians', or the Spaniards'. The district assigned to Bishop Scott in 1853, by 1864 had become one state and two territories "of the largest size," and the old jurisdiction of the Northwest contained six "civil governments." Each new state and territory called in turn for the coming of the Church's ministries—Nebraska, in 1854; Minnesota and its Ojibways, Lake Superior, Kansas, the immigrants on the plains of Utah and Nevada, the Chinese in New York and California, in 1855; by 1859, New Mexico and Arizona; by 1861, Colorado. In 1862 the Indians, driven to Dakota by reason of the Minnesota massacres, made their appeal, and in the same year the gold discoveries in Eastern Oregon. Such insistence must move Christian men, amid however untoward circumstances and with whatever other imperative demands, to action. By 1863 the Domestic Committee could no longer delay extending work into new territories even though they must curtail older work. They would "appropriate in faith."

The Board came to the General Convention of 1865 with a bold proposition indeed—to divide the Northwest and Southwest districts into seven jurisdictions, and to give to each—Oregon and Washington, Nebraska and Dakota, Arkansas and Indian Territory, Colorado and New Mexico, Montana and Wyoming, Idaho and Utah, Nevada and Arizona—a bishop of its own. No

wonder the House of Bishops called for "the best map procurable of the territory of the United States" that they might study such a field! Nor had the domestic committee waited for Convention to assure the southern bishops of their friendly attitude. In June they had sent out a letter offering their hearty co-operation in their future work, and the domestic secretary had printed a call from one of the most prominent clergymen of the Church, that "a special department of the Domestic Board" be established for the work opening in the South, among both blacks and whites.

And, together with all these widening prospects in the domestic field, came into view the debatable ground between the two committees, that of Central America and New Granada; the opening, before the Foreign Committee, of Brazil; in 1855, the early suggestion of Japan, and a repeated call to the Sandwich Islands, renewed in 1861, when an English bishop (Staley) was chosen, and again in 1865, when he presented to the American Church at its triennial gathering, the greeting of King Kamehameha V, and his message that nothing could give him greater pleasure than to find the Church which his brother had invited widely spreading and taking root in his kingdom.

In 1859 conditions in Cuba cried for help, and in 1862 the Reverend James T. Holly, returning to the states after sixteen months in Haiti, presented to General Convention the need of a bishop's visit there. Neither the Board of Missions nor the Foreign Committee felt able to assume responsibility for that field, but the presiding bishop—Bishop Brownell of Connecticut—appointed the bishop of Delaware to make

the visitation, and the American Church Missionary Society began its appropriations to the mission. In 1859 Bishop Boone of China returned from furlough, taking with him a company of twelve—among them Schereschewsky and Thomson who were to be among the best known and most honored of our missionaries. Revolution and internal distraction did not prevent their bishop from catching a vision of opportunity waiting at Hankow, six hundred miles up the Yangtze, and when he died, in 1864, after twenty-eight years of "one continued work of zeal and faith and love in the cause of Christ" and "of harmonious action with the Foreign Committee, uninterrupted by a single misunderstanding," that committee were moved to flights of fancy resembling those that sent the earliest domestic missionary bishop to the West.

They brought to the Convention of 1865 the proposition of a "Foreign Missionary Bishop at Large" for fields—Mexico, Japan, China and Greece—not then under a bishop's care. Of such a bishop they would require that he first visit Mexico to "note the condition of things, set in order whatever is there to be done . . . . perfecting arrangements for the effective working of the Mission; passing thence, via California, to Japan, taking the Pacific Islands on the way for the enlargement of missionary information; looking carefully at the field in Japan; going thence to Shanghai . . . . visiting the other stations in that field, performing in all places such Episcopal duties as might be required . . . . and . . . . returning to this country by the way of Greece . . . . to be able to certify to the Church at home of all facts relating thereto." "By this simple method," the report continued, "fash-

ioned, as your Committee think, after the Apostolic model, the work of Foreign Missions would be more effectively brought in contact with the heart of the Church at home and the results be a more intelligent understanding and a vastly deeper interest."

To meet the conditions thus described, what large and aggressive work was the Missionary Society inaugurating and pressing in the twelve years just reviewed?

In 1853 the Domestic Committee had come before the meetings of the Board of Missions so discredited in the eyes of many ardent givers that it was necessary to make changes in its membership. It began at the close of the General Convention of that year—a largely new and inexperienced body—to reassert its claims to the general consideration and support of the Church. Whatever difficulties might have been in the past the committee would not pause to discuss, but rather press onward to their task. They elected the Reverend R. B. Van Kleeck, D. D., rector of Saint Paul's Church, Troy, New York, to the long vacant office of secretary and general agent. They removed from Chambers Street and established themselves in Room 17, Bible House, next door to the Foreign Committee. Together the secretaries united in printing *The Spirit of Missions* in larger type, and in 1861 assumed its publication which previously had been carried on elsewhere. They also equalized the number of pages in the interests of the two committees. Editorials—lack of which there had been, as there had been no domestic secretary—appeared again, together with articles written by some of the leading clergymen of the Church. Some slight attempt was made toward in-

troducing a children's department among the domestic pages, although this had but a meagre showing beside the Foreign Committee's regular issue of *The Carrier Dove*. Occasional papers, similar to those of the foreign committee, were printed from time to time. Doctor Van Kleeck resumed at once the visits so long discontinued and made repeated trips to the South and West. To the Advent Appeal was added a call for offerings in Lent, at Easter and during Whitsuntide. "Let your Lenton offering give us Easter wings," wrote the editor. Slight incidents were seized upon and held up as examples for emulation. When a box of clothing for "some missionary who has a large family of children" came to the secretary from children who had made it their work in the Lent of 1854, he wrote, "Little children, read, go and do likewise." He mentioned a birthday gift from a little boy three years old, and when he received ten dollars—"the Baptismal offering of Little A"—his comment was, "a touching and suggestive incident." In 1856, he again received from "Little Annie, three years old," a sum collected by herself, and told the story of the wafer box which her uncle had converted into a missionary box for his little niece and in which she had gathered this money from her friends. From time to time Doctor Van Kleeck told of Sunday-schools alive with missionary interest. There was the "Bishop White Missionary Tree"—the Sunday-school a missionary society, with every class a branch. Saint Paul's Sunday-school, Cincinnati, gave $340 which they "humbly presented to the Lord at His Holy Altar, for His acceptance and blessing." "Christ Church Sunday-school, Hudson,

New York, sent a special to a domestic missionary in Missouri, with the words:

"Go to the harvest-whited West,
Ye surpliced Priest of God,
In all the Christian's armor drest,
And with the Gospel shod;

"Go, for their feet are beautiful,
That on the mountain stand,
And more than music musical
The watchman's voice at hand."

The Children's Missionary Association of Saint John's Church, Clifton, Staten Island, met for an hour before service on Sunday afternoon to sing, answer questions, hand in their collection and listen to an address. Trinity Sunday-school, Covington, Kentucky, named its classes and gave them symbols and mottoes, as the "Bishop Scott Class," with a watering pot and "As the rain raineth down . . . . so shall my word be"; and at a special service in Saint George's Church, New York, 1,625 children filled the seats upon the floor and brought $3,299 as their missionary gift.

"Organize, organize the children!" exclaimed Doctor Van Kleeck. "Organize the laity!"

General Convention of 1859 heeded this call. The Convention met in Richmond, and the Advent Appeal following it dwelt on the "warm and loving spirit of fraternal concord and high toned missionary interest" that characterized its sessions. A lay deputy from New York moved resolutions which a Virginia deputy seconded: "That not only the clergy but the *laity* support and invigorate the Church's efforts in all its departments" and that a committee of one layman from each diocese during recess of General Convention,

devise and carry out ways and means to impress the imperative need of "ministers," of "money," of "earnest and holy zeal."

The domestic secretary called on this proposed layman's committee to co-operate with the Domestic Committee in its work. In a succession of editorials on "Can we raise $100,000?" he set before them a task to be accomplished. He quoted a missionary appeal made by an ex-governor of South Carolina as an example to other laymen. Yet, in 1862, when Mr. William Welsh of Pennsylvania reported upon lay co-operation, he dwelt upon charitable, benevolent and patriotic gifts, community service and parochial house-to-house visiting, rather than on that reinforcement of the technically domestic missionary field which the secretary had looked for.

Before this time incessant labors, great anxieties, disappointed hopes had so told on Doctor Van Kleeck's health that in 1861 he resigned his office. The Reverend Doctor Carder was called again to the post he had filled in 1838-1842, and after serving as secretary *pro tem,* in 1863 became again secretary and general agent. He had already pleaded for the co-operation of parishioners "male and female" with the clergy; now his forcible recommendations were endorsed by the Domestic Committee. The pastor was the missionary agent on whom responsibility rested, but visiting missionaries or agents, lay helpers, annual subscribers, district secretaries or agents might all be auxiliary to him. The same year (1861) there was added to the force at headquarters a "Traveling Missionary Agent"—the Reverend Alvi T. Twing, rector of Trinity Church, Lansingburg, New York. The

duty assigned this new agent was to visit and to co-operate with the clergy in raising funds "for the present emergency and to establish systematic parochial measures for the supply of future needs."

The Board had laid on the Domestic Committee the definite task of inaugurating a plan for systematic giving, and it was a very evident sign that the two committees were not altogether sympathetic and harmonious when, in advance of any action on the Domestic Committee's part, the Foreign Committee sent out its Epiphany Appeal for 1864, outlining its scheme of a "Five Cent Collection" with agents in different parts of the country to introduce the system. The plan was elaborate: subscriptions—five cents a week, fifty cents each ten weeks, or $2.60 a year—these subscriptions to be from non-givers, or in addition to former gifts; volunteer "gatherers," parish "receivers," and general treasurers to gather and forward subscriptions, and to keep collecting and accounting books. The Sunday-schools were to make an annual offering, in addition to all other gifts. The foreign missionaries, resigned or on furlough, were to be the agents, and the Reverend Doctor Howe, rector of Saint Luke's Church, Philadelphia, a member of the committee, also volunteered his aid. *A Ten Weeks Paper* was issued to forward the movement.

The Domestic Committee followed quickly with a similar plan: *all persons* to be approached, the rector to name canvassers and collectors; subscriptions to be paid, weekly, monthly, quarterly, semi-annually or annually; Sunday scholars to make weekly gifts of a cent or more, each; the subscribers *as* subscribers, to be members of the missionary association of the parish,

which should meet monthly or quarterly, with an annual meeting with sermon and "plate collection," preferably at Advent.

In 1864 on account of ill health, Doctor Denison resigned as secretary and general agent of the Foreign Committee but remained as local secretary, which office Mr. Irving had resigned in 1857 after fourteen years of service. For two years longer, however, until a new general secretary was found, Doctor Denison continued the oversight of the committee's work, and through the foreign pages of *The Spirit of Missions* commended the house-to-house visitation for missionary gatherings, referring to the Roman Catholic Society for the Propagation of the Faith, which "carries on its vast operations among infidels and heretics almost entirely by this thoroughly organized house-going agency."

The domestic secretary likewise approved the system, but in the yearly report commented on the misfortune that two plans differing in detail should have been started: "Probably if the Committees had acted in concert one plan for the whole and every part of the work of this Board would have been the result."

Doctor Carder also dwelt on the advantages of a Church Missions House, upon which a joint committee from the Domestic and Foreign Committees had been appointed which as yet had made no report. Whether confined to missionary work or including all the Church's benevolent enterprises, he hoped the building might be raised, wealthy men and women giving it without trenching on the missionary offerings of people generally.

A contributor's vigorous pen called on the Church to *advertise*. "Our system might do for a Church country like England; but for missionary ground like America, it is so insufficient as to be absurd. . . . . If ours is a Domestic Missionary Church, it has about the most perfectly devised system 'how not to do it,' the present age has seen. We seem to have adopted Tallyrand's famous maxim; 'Above all, no zeal.'"

In vain efforts to kindle this missing spark, Doctor Carder also became ill. Doctor Randall, later first bishop of Colorado, wrote, "The World is moving—everybody and everything are moving—except the Church." The annual meeting of the American Board was attended by thousands, ours by a "select few."

These meetings of the Board were held at inconvenient times and, on triennial occasions, when the members were often already overtaxed with committee work on unconnected subjects. General Convention, to which the Board reported the findings of each three years' work, was cumbered with much legislation, and, late in its sessions, would give hurried and half-hearted attention to missionary opportunities and plans.

Yet, notwithstanding the small heed paid by that convention to the reiterated appeals of the Board, from time to time some response to them was made. Six years did pass without adding to the number of the Church's missionary bishops; but in 1859 Bishop Lay was sent to the South, and bishop Talbot to the Northwest, and in 1865 Bishop Clarkson to Nebraska and Bishop Randall to Colorado, while Bishops Gregg of Texas and Whipple of Minnesota, consecrated during the sessions of the Convention of 1859, were missionary in fact if not in name. Also, curtailing the

Foreign Committee's venturesome flight, the Convention of 1865 sent Bishop Williams to China and Japan —only!

In the twelve years preceding General Convention of 1865 other enterprises more or less enduring were entered upon. In 1854-1855 a brief, ineffective work among the Chinese in California had birth and died. In the same year a missionary was appointed to Brazil, was shipwrecked and returned, to be succeeded in 1860 by another, the Reverend Richard Holden, who in 1864 resigned the work. In 1855-1856 Ohio and Georgia were placed again upon the domestic missionary list, with the result that they were stimulated to restore to the treasury amounts equal to what they had received. In 1856 California became a diocese, and in 1858 a committee for work among the German population in the United States was again appointed. In 1859 missions to Japan and Brazil, to the "Southern Main of South America," Central America and Mexico were all approved; a memorial was sent to the president of Cuba, asking for Protestants freedom of worship and the right of burial. A Church Building Fund was formed, though discontinued in 1862. Expansion in China and Africa was commended. In 1863 Haiti was visited by Bishop Lee, and in 1864, New Mexico, Colorado and Utah by Bishop Talbot, and Mexico by the Reverend E. J. Nicholson, D. D., sent to spy out the land, from which the report had come of a body of 150 Mexican priests desirous of reforming the Church. In 1865 the Foreign Committee shut the way to an independent Church in Liberia, claimed by three of the clergy there, by an ultimatum that an independent Church called for an independent support.

Such action on the part of the colonists in Africa can hardly fail to be traced to the upheavals among their kinsfolk of the South consequent upon the Civil War. The close of that war was duly celebrated in the Triennial meetings of that year. The sessions of the Board of Missions were opened with thanksgiving. A special Thanksgiving Service was held for the members of General Convention. It was at once resolved to co-operate with the southern clergy in sustaining the Church in the South. Every parish was asked to give within the next sixty days for this purpose.

It is true that no action was taken in response to the call for the organization of women for the Church's work; that the time was deemed "unsuitable" for introducing into the Liturgy a petition that more laborers might enter into the harvest, and that two-thirds of the parishes were giving not a cent for Foreign Missions; that one-third of the sum given by members of Christian Churches for the soldiers would have been a far greater amount than had been given by the professing people of God for the conversion of the world since this nation was a nation; still, a sign of advance appeared in the adoption of a system of delegate meetings of two or three days' length, to be held in different cities, the annual meetings of the Board to be held always in New York. For these delegate meetings the two committees of the Society were to unite in choosing delegates and making plans and were to share the offerings made.

So, while a long period of reconstruction lay before the country before a sincere change of heart and mind should be reached, as the Churchmen of North and South united in thanksgiving over the renewed corpo-

rate life of the Church, while struggles and differences might still appear, in these plans for joint meetings in which foreign and domestic and freedmen interests should share alike, was offered the happy prospect of a Church again united in its missionary endeavor.

CHAPTER VII

THE TURN OF THE TIDE

1865-1877

THE national events of the twelve years between 1865 and 1877 exerted a strong reflex influence upon the domestic mission field and were of marked consequence in the foreign field as well.

The permanent laying of the Atlantic Cable, in 1866, "moored the New World alongside the Old":—In 1812 it had taken seven weeks to bring by sailing vessel the news of the Treaty of Ghent; in 1857 a Cunard steamer brought in a fortnight the tidings of the Indian Mutiny; in 1871, only a few minutes after the first gun was fired America heard of the Franco-Prussian War. The Burlingame Treaty with China, the application of the Monroe Doctrine to the French occupation of Mexico (1868), the opening of the Panama Railroad and the Steam Ship Line from Panama, via San Francisco, to China and Japan, as, more remotely, of the Suez Canal (1869), Arbitration with Great Britain (1871), the Santo Domingo question (1872), even the far distant contentions between Greece and Russia, Bulgaria and Turkey (1870-1876), acted then or later, in greater or less degree, upon the foreign missionary activities of the Church.

But in the domestic field the impulse was more immediate and more pressing. The long, slow, painful years of the reconstruction period, the status of the

freed Negro of the South, were matters of primary importance. The completion of the Union Pacific Railroad in 1869 had "made one era"; the building of the Northern Pacific, in 1871, another. "Commerce was making a way, as conquest had already done." New territories were being added, and as the oncoming tide of immigrants and the residents of Eastern states pressed into the great new West, and greed and desire for larger and larger possessions grew apace, the eyes and hearts of Christians were opened to Indian rights and wrongs, and General Grant's policy for the reform of agency abuses made its direct appeal to the Churches. And the beginnings of federated labor (1869), the growing pressure for woman's suffrage, the great fires of Chicago and Boston, the financial panic, the corruption of political rings, and the happier days of the Country's Centennial—where the exhibits of those new wonders, the Electric Light and the Bell Telephone, seemed prophetic of a clearer vision and a more united and far-reaching call—each and every one of these diverse worldly interests was linked with the Missionary Society's life.

"We must begin our advance," the domestic missionary leaders said. "Missionaries must go on the first train by the Northern Pacific." "We live the Missionary life by growth. Expansion is its life." "In all our large Eastern states are vast regions of spiritual destitution, though nominally under a Bishop's care for sixty or eighty years. In each should be a Missionary Bishop, as in North Carolina, Texas, California, the northern part of the Diocese of Albany." Were California divided into townships, each ten miles square, and should the bishop give a week to each, it

would take thirty-six years for one visitation of his field; for Texas, fifty-two.

The twelve years under review saw eight new dioceses set up within the limits of Pennsylvania, New York, Michigan, Ohio and Wisconsin; Nebraska, Arkansas and Colorado erected from missionary jurisdictions into dioceses; Northern California and Northern and Western Texas cut off from the Empire States of California and Texas, and missionary bishops sent for the first time not only to Nebraska and Colorado and Nevada but to the united fields of Montana, Idaho and Utah, and New Mexico and Arizona. Men were asking that every territory in the land should be a separate jurisdiction with a bishop of its own. There was space enough for fifty.

It was at such a time as this that Doctor Twing had come to the office of the Domestic Committee, at first to help Doctor Carder, and then, upon his death, in August, 1866, to succeed him. Sturdy, genial, generous and loving, big hearted and large minded, the new secretary took up his task; friendly and sympathetic with his associates in the Foreign office, working with them and with officers of the American Church Missionary Society on occasion, and giving freely of time and thought and abounding good-will to any and every of the Church's claims.

The Board of Missions of 1865 had ordered delegate meetings, and jointly the domestic and foreign secretaries planned them. During the next half dozen years they were held in Troy, Detroit, Providence and Pittsburgh, in Chicago and Rochester, Baltimore, Saint Louis, Cincinnati, Washington, Wilmington, Boston and Buffalo. Of that held in San Francisco, in 1870,

it was said: "On a missionary errand to traverse across this continent, not for a single mile to be outside an organized diocese or missionary jurisdiction, to participate in large missionary meetings within twenty days of Japan and thirty of China . . . . in this there is a value that money in any amount does not represent."

Rectors of the strongest and largest parishes in the country went as delegates to these meetings, and some of the most devoted laymen, who began to take an increasing part in the discussions. Foremost among these was Mr. William Welsh of Philadelphia, who became a most ardent advocate of "a social Church," the employment of trained women workers and the defense of Indian rights.

While on furlough from the African Mission in 1863-1866, Mr. Auer had visited the states, and in 1864 had started at Gambier a training institute for men missionaries, modeled on that in which he himself had been trained, at Basle. In 1866 this institute was removed to Philadelphia and in 1869 had twenty students, while some had already trained for the African work. Unhappily from lack of interest and support it was discontinued about 1872. Meanwhile Bishop Alonzo Potter of Pennsylvania conceived of a similar training school for women, but he died in 1865, and when finally in 1869, largely through the activities of Mr. Welsh, such a school was started, it was opened as a memorial to the late bishop. For months during 1866 and 1867 pages of *The Spirit of Missions* were devoted to woman's work among the poor, suffering and ignorant. Doctor Twing gave space and enthusiasm to this as though it were the

first duty of the Domestic Committee. He made reiterated appeals for the New York City Missions, and was soon able to record that between three and four hundred men and women, "mostly of our Church," were engaged in visiting, and that in Yonkers had been started the custom of a weekly gift of flowers to the 800 inmates of Bellevue. The need of the German residents made a renewed appeal to him. On the East Side of New York was "a city with 250,000 inhabitants, the largest after Berlin and Vienna. There the Roman Catholics, at a distance of two blocks, had two church buildings, either twice as large as Old Trinity, with parish schools, hospitals and other charitable institutions. Only the continuous flow of immigration caused this success of German mission work."

The domestic pages of the missionary magazine were opened wide to treat of these and many other subjects: Conditions in the South; Church schools needed in Colorado and Arkansas—"The Church of Rome has them everywhere." "The Roman Catholics in Arkansas are few, by no means equal to us in numbers and influence, but they work for the year 1966"; "Indian mission houses and farms studding the State of Kansas and the eastern part of Indian Territory, but not one Mission of our Church"—words such as these fixed the mind upon the present and future of the domestic field. But also there were long continued papers on early Church missions in America, critical notes on reading and preaching, studies in the Book of Psalms, the advantages of the collegiate church and of associate missions, the lay priesthood and deaconesses, mothers' meetings, parish schools, hospitals

and visiting, and the deaf mutes. And, in behalf of the work entrusted to the Society, in 1869 appeared one noteworthy suggestion—that General Convention appoint a day in which each male member of the Church should give "his entire gains, profits, wages or salary, for a single day" and offer it on the succeeding Sunday; when women should bring "the largest sums they can deny themselves, and children have their opportunity, and pray for many to offer themselves"—this to be in addition to all usual missionary contributions.

With fearless and ready sympathy Doctor Twing readmitted the letters of Bishop Lay and Doctor Breck to the pages of *The Spirit of Missions,* and presented continual appeals. Directly upon the close of the war over $10,000 was given for the relief of clergymen in the South; and to earnest and liberal laymen, such as John D. Wolfe of New York and Felix R. Brunot of Pittsburgh, the constant succession of calls from Western missionary bishops, old and new, meant only enlarged opportunities to serve. These personal appeals made the labor of the domestic secretary in gathering funds for the Board's appropriations doubly arduous; but when one of the episcopal offenders said, "Doctor Twing and all the other great missionary generals in the East do not approve of Western bishops asking for specials," he was obliged to add, "No, my dear Doctor, I cannot tell them that; it would be doing you injustice."

In 1869 a small paper, *The Domestic Missionary,* was issued monthly, to bring to a greater number the domestic needs, but in a year this was succeeded by *Home and Abroad* published in the interest of both Committees.

At an early session of the delegate meetings Doctor Twing spoke of the Church as "more likely to die of dignity than of her duty", and he soon introduced into *The Spirit of Missions* some startling innovations. In the January number of 1867 appeared a department called "Young Christian Soldiers of Christ," and the statement of a plan to raise a domestic missionary army 100,000 strong. This army was to be enlisted for five years, to have a yearly bounty of twenty-five cents, to be enrolled at the Domestic Committee room and a membership card to be given with each enrolment. Its motives were to be "of the highest and holiest for those just entering on the Christian warfare and race—the love of Christ, the enlargement of His Kingdom and the salvation of men." As soon as $300 should be received, a missionary would be assigned, who would correspond with his supporters.

Quickly the army sprang to life. In the first six weeks two regiments of 1,200 each were enrolled and were given the names of "Bishop Kemper" and "Bishop Scott." Four months later the number of visitors to No. 17 Bible House was ten times as large as in the preceding year, and was steadily increasing. A continued story—*The Story of a Stamp*—appeared in the missionary magazine, and no doubt the description of the domestic secretary given by the "Stamp" (a child's missionary contribution) very fairly recorded the experience of many a small child as he first stood by Doctor Twing's side, to be gathered speedily within his great arms and pressed to his warm, loving heart. "As I looked up at him," said the "Stamp," "a feeling of awe came over me—for he was a mighty man and great—until I saw the round

radiance of his face rising beyond the horizon of his waistcoat, and then I said to myself, 'The bigger the better, for that face means good nature as well as good sense, and there can't be too much of a good thing.'"

The children's department in *The Spirit of Missions* was almost immediately superseded by a monthly paper—*The Young Christian Soldier*—which was meant to be to the children of the Church, in behalf of domestic missions, what *The Carrier Dove,* now with a circulation of 25,000, had been so long, in behalf of foreign missions. The first number of this paper appeared in Advent 1867, and with its publication for the first time a woman was added to the officers at the Mission Rooms—Miss Maria H. Bulfinch, daughter of the author of the well known *Age of Fable,* who for four years served as associate editor with Doctor Twing. In 1870 *The Children's Guest,* a Church paper for children which had been issued for some years, was purchased from its publishers and incorporated with the *Soldier* under the title of *The Young Christian Soldier and Children's Guest,* and in 1873 the paper became a weekly.

The effort to interest the children of the American Church was not without its influence in the Church of England. In 1868 an English missionary publication—*The Mission Life*—opened a children's department, and a Children's Army was formed, whose receipts were divided between the two great missionary societies of the Church.

The Foreign Committee had been pressing its five cent system not very successfully, and the same year (1867) in which the Domestic Committee inaugurated

the Children's Army, they formed the Foreign Missionary Box Association, offering to furnish boxes of japanned tin for twenty-five cents, or of walnut for fifty cents, to receive individual weekly contributions, "as the Lord had prospered." Children were to be guardians of these boxes and Sunday-schools might be used for their distribution.

In 1870 mite chests for domestic missions were introduced and the "soldiers" asked to distribute them. But this system early presented one drawback, for even as soon as 1871 there were rectors to be found withholding the contents of the boxes and devoting them to local purposes.

In 1868 the Army of Young Christian Soldiers met for their first review. The largest hall in New York was crowded, there was not standing room for all. The banners flying, the resounding cheers, the rallying song, contributed to such a scene as the veteran Doctor Hill of Greece had never witnessed in any visit at home before. At delegate meetings, later, the domestic and foreign secretaries both met and talked with large companies of children gathered from different Sunday-schools, and in 1877, although the five years of the Young Christian Soldiers' Army had passed, the children who assembled in Boston thronged the tabernacle which could seat 3,500 persons.

The Army had been an auxiliary to the Domestic Committee in deed if not in name, and this was a period of auxiliaries. As the varying work developed, instead of giving added tasks to the Committees, the new enterprises of the Board of Missions were placed in charge of commissions which in turn approved or appointed auxiliaries of their own.

At the close of the Civil War the government already had its Freedman's Bureau; immediately many religious bodies united in Christian work for the freedmen, obliterating to the last possible limit their theological and ecclesiastical differences. The one method was purely philanthropic, the other not constructive in doctrine and definite religious training. The Board of Missions of 1865 was instructed to form a Freedman's Commission, upon hearing which General Howard, in charge of the Government Bureau, wrote: "I am exceedingly glad to see the Episcopal Church come out so earnestly in favor of the work." Yet here, as on other occasions, the Church had to take the *via media*. She could not follow the example of the religious bodies around her, which had divided on sectional lines and sent their ministers and teachers to the Negroes without reference to the religious organization of the whites among whom they lived; nor could she look upon the work as did the Roman Catholics who went from the Foreign Mission College of Saint Joseph near London to the freedmen in the lower counties of Maryland. These, men of high culture, great learning and personal refinement, went out as the first foreign mission which the Roman Catholic Church in England had ever sent. As they left, Archbishop Manning prostrated himself before each in turn and embraced his feet; then, rising, kissed him on both cheeks. "You give yourselves for ever," he said, "to be the fathers and servants of the Negroes and to labor exclusively for them until your death."

The method of our commission was different. Four bishops, fifteen priests and twelve laymen, chosen from the Board of Missions and having representation upon

both Committees, made up its membership. It was organized in Saint Luke's Church, Philadelphia, on October 13, 1865, and first met in the room of the Domestic Committee, New York, on November 10. Room No. 10 was taken for its office, and in December the Reverend J. Brinton Smith, D. D., was elected general agent.

The first step was to ask the southern bishops for counsel, and to offer such help as might be desired in the several dioceses. The Commission was not to send out missionary clergymen—this was to be left to the Domestic Committee—nor was it to build churches or schools; its activities were confined to the sending and support of teachers. There were ardent friends of the freedmen among its early members. Its first treasurer, Robert B. Minturn, one of New York's merchant princes, stood for hours in the piercing cold, buying at government sales for Negroes, and in that first winter sickened and died. Doctor Brinton Smith resigned almost at once, to become principal of Saint Augustine's School, Raleigh, North Carolina, and was succeeded by the Reverend Charles Gillette, who had been for many years a missionary in Texas, and who died in 1869, in the midst of active service. From this time, busy New York rectors served as the real executives, while the routine work was done by the Reverend W. E. Webb, as office secretary.

Meantime southern men, like Bishop Atkinson of North Carolina, Mr. Dashiell, Doctor Gibson and Mr. Weddell of Virginia, were only conspicuous among others who threw their interest into this work; more than one southern woman taught in the schools, and, noteworthy among all, Giles B. Cooke, after the sur-

render at Appomattox, went from General Lee's staff to the service of the Negroes of Petersburg, with a devotion like to that of the English missionaries in lower Maryland. "There is not one" (southern diocese), said a Church paper of June, 1866, "that has passed the subject by. Not one has failed to treat it in a calm, earnest and affectionate spirit."

But there were always differences of opinion which hindered enthusiastic and united progress. In the Church press, on one side there was commendation of the work because it was under the southern bishops and other clergy; on the other, doubt if it were true to the cause of the colored man. Letters came from the North, asking the Commission if southern clergymen were to control the funds; from the South, fearful lest the Commission should not co-operate with the southern clergy, and a "noble, devoted Christian element in the South had always to contend against a powerful, popular current in their own midst." The judgment of the bishops of South Carolina, Georgia and Tennessee, that a bishop for the race might solve the problem, and that of the bishop of Arkansas in favor of a suffragan, were alike disregarded. The Convention of 1874 decided that a bishop for the freedmen was "undesirable." In that year the name of the Commission was changed to "Home Mission for Colored People" and in 1876 it was discontinued.

But, in the early days, on November 24, 1866, Doctor Howe, rector of Saint Luke's Church, Philadelphia, had called together a little company. Two clergymen, three laymen and some interested women met, and there was formed an Auxiliary to the Freedman's Commission, to include both dioceses in the

state of Pennsylvania, the diocese of Delaware and the southern part of New Jersey. Mrs. Thomas P. James of Philadelphia became the president and Mrs. Felix R. Brunot associate manager in Pittsburgh. James M. Aertsen was the first treasurer, soon succeeded by John Welsh, a member of the Commission. A circular was issued to parishes within the territory named and women were called upon to organize. Mrs. James visited parishes and formed branches. Within the first few months, women in forty parishes were at work. This auxiliary was quite independent of the Commission, raising and disbursing its own funds and supplies, and examining and sending out its teachers. But the secretary of the Commission would have had similar associations formed in all the large cities. "Ladies," he wrote, "have more influence than gentlemen in works of mercy and benevolence. Our work can be prosecuted with vigor if the ladies of our Church will only take it in hand." The Board of Missions of 1867 also recommended that other auxiliaries like that established in Philadelphia be formed. There was no response to the suggestion, however, and in 1870 this auxiliary disbanded.

In the winter of 1866 Bishop Clarkson of Nebraska had been asked by the Domestic Committee to come East to present the western work, a visit which Doctor Littlejohn of Long Island shortly returned, thus making one member at least of the Domestic Committee familiar with domestic missions from the inside. The special gifts sent through the Committee to the southern clergy led the Ravenscroft (North Carolina) convocation of December, 1866, to assert that "This fraternal consideration has linked us indissolubly to

our brethren in the North." In the preceding year the Reverend William Croswell Doane, then rector of Saint John's Church, Hartford, Connecticut, later Bishop of Albany, formed the "Bureau of Relief" to supply clergymen and their families with clothing and household comforts, and in *The Spirit of Missions* of September, 1868, the domestic secretary told of women eager to help the clergy of both West and South in their need. He asked the rectors to enlist a still larger number and soon offered them an opportunity to serve. He called a meeting on November fifth in Grace Church, New York, of which the Reverend Henry C. Potter was then rector. Bishop Horatio Potter presided, and a society was formed of which the bishop's wife became president and Miss Mary A. Hamilton corresponding secretary. This auxiliary was named the "Ladies' Domestic Missionary Relief Association." It differed from that formed in Philadelphia in aid of the Freedman's Commission in that, although local in character, centering in New York among its officers were officers from the headquarters of the Domestic Committee, Doctor Twing being its treasurer and Miss Bulfinch its recording secretary.

The work of this association was to systematize and make more general and efficient what had already been begun by individuals and parish groups in connection with both the Domestic Committee and the American Church Missionary Society, by way of supplying personal and family boxes to domestic missionaries as a supplement to their insufficient stipends. Of these boxes one domestic missionary wrote: "I have never seen a box opened that it did not bring me to my knees with

devout thanksgiving," and the venerable Bishop Green of Mississippi said he knew of no one thing which had so served to heal the sad breach between the Churchmen of North and South, as these loving, free-will offerings sent regularly year by year from the one section of the country to the other.

Meanwhile the Indian question was revived. Mr. Cadle and the early interest in Green Bay, of 1823-1835; Doctor Breck and the Seabury Society of 1846; Bishop Whipple and the Dakota League of Emmanuel Parish, Boston, of 1864, were succeeded by Mr. Hinman's appeals in behalf of the Indians on the Santee Reserve. Mr. William Welsh early became their champion, and in 1867 made suggestions which recurred with the Board meeting of 1868. There Bishop Whipple pleaded again the Indian cause. Churchmen had turned the cold shoulder to former appeals; he sought sympathy elsewhere; the Quakers had responded, and already had eight hundred and twenty-three persons engaged in the work. At the same time Mr. Hinman brought forward the Indian deacon, Paul Mazakute, to evidence what might be done in the field to which the Board had not yet set its hand.

Aroused at last, General Convention of 1868 established that new thing which had been called for in 1821 and 1835 and 1859—a jurisdiction for the Indian tribes. The territory included the reservations in Dakota and the Santee Agency in Nebraska on the Niobrara River, and the jurisdiction was given that river's name. At first it was placed under the charge of the bishop of Nebraska, but an Indian jurisdiction once erected, a bishop for the Indians was a thing assured, although it was 1873 before he was sent.

Meanwhile, when this field was at first assumed, funds given for it were to be contributed through the Domestic Committee. Mr. Welsh offered to form auxiliaries to that Committee in aid of this work, and on November 10, 1868, the Committee met and accepted his offer. Following the example of his rector, Doctor Howe, Mr. Welsh selected Philadelphia as the headquarters of his first auxiliary, and associating five women with himself proceeded to secure the representation of two more from each parish, thus forming the Indian's Hope. This association was to remit all money given towards pledges which the Domestic Committee might assume to that Committee, all specials, as specified by the givers.

At this same Convention of 1868 Mr. Welsh had urged that western missionary bishops might jointly review the Indian question, and that a committee be appointed to petition the government to relieve Indian wrongs and to pledge the Church's support of the measures it might adopt; but when the Oneidas asked the influence of General Convention that they might keep their lands, the House of Clerical and Lay Deputies would not concur with the bishops, pronouncing it inexpedient and against the policy of the Convention and the interests of the Church that the Convention should interfere with policies confided to the control of the state. Notwithstanding this decision, Mr. Welsh accompanied Mr. Hinman and a party of Sioux chiefs to Washington. He visited the Santee Mission, and came to the Domestic Committee with the plea that the Board so far had not given a dollar, that the work had been done entirely by auxiliary societies of women. His determination prevailed to the extent that by 1870

the Board, which still opposed receiving government grants for building or sustaining Indian churches, agreed to General Grant's policy, and nominated government agents to the reserves assigned to the Episcopal Church. Mr. Welsh again visited the Indians on the Missouri River, and labored with both whites and Indians to look favorably upon the plan, and at this time (1870) he took with him a woman, Sister Anna Pritchard, trained in the Bishop Potter Memorial House, Philadelphia, to serve among the Indians. "There were fifty fields opening before the Church," he said, "for such trained workers."

General Convention of 1871 authorized an Indian Commission, and, in November, Doctor Twing called upon the Domestic Committee to organize it. There were twenty-seven clerical and twenty-three lay members, Doctor Twing, Doctor Dyer, and Mr. Welsh being among them. As in the case of the Freedman's Commission, "a new department" was thus formed, which "brought together men long divided, in the cause of our home work." Colonel E. M. Kemble was chosen secretary.

While this diverse progress was being made in the Domestic department, the Foreign Committee had been hampered in various ways. Doctor Denison remained at the Mission Rooms, faithful and devoted, gentle, courteous and kindly, but shrinking from responsibility and bold advance. In 1867, Mr. Kimber joined him, who was to pass forty-five years in the Society's service, always conscientious, deeply interested, diligent and careful of detail; but he came only a candidate for Holy Orders, young and unknown in the affairs of the Church. In 1866 the Reverend H. H. Morrell be-

came secretary, but after two years resigned. In December, 1870, the Reverend W. H. Hare, rector of the Church of the Ascension, Philadelphia, entered upon the office, which he left in January, 1873, when consecrated to the Episcopate of Niobrara. Doctor R. B. Duane who succeeded him, died in 1875, and in the following year Mr. Kimber was elected secretary and general agent.

Thus leadership in the foreign work changed and varied. The two brief years of Mr. Hare's incumbency revived enthusiasm. The older domestic secretary had welcomed him with entire generosity and warmth, and from his greater experience and knowledge of the Church's givers rendered him every possible help. In the brief period of their "very intimate and almost brotherly intercourse," Doctor Twing said the young foreign secretary had become to him "an ideal of loving and Christian manhood." It was during these two years, in the Lent of 1872, that the practice of daily prayer at noon was inaugurated in the Mission Rooms, thus surely strengthening and deepening the spiritual life which was there devoted to the on-going of the Church.

Doctor Duane was of sterner mold and more tenacious of the claims of his special field, and this gave to the reviving springs of foreign missionary interest a steadier and more expanding flow. But the period was not one propitious to growth in the foreign field.

Although interior China was open as never before, and Mr. Schereschewsky had gone with Mr. Burlingame and Doctor Williams to Peking, his translation work was financed by the American Bible Society

rather than by our own, and running expenses in the China Mission were met by funds given for institutions there. In 1866, Bishop Williams was consecrated for both China and Japan, and when in the same year Bishop Payne retired from Africa, his plea for a native episcopate with three bishops was passed by. After two years the Foreign Committee again asked for a missionary bishop at large, or for a titular bishop who should visit and report. This appeal was also unheeded. In 1871 the House of Bishops had made choice of Mr. Hare for Africa, but the House of Clerical and Lay Deputies agreed that he could not be spared from the office of the Foreign Committee, and it was not till 1873 that Bishop Auer was consecrated and served his brief episcopate of ten short months. At last, also, in 1874, Japan was separated from China and given to Bishop Williams, and in 1877 Bishop Schereschewsky was consecrated for China, and Bishop Penick for Africa.

Other fields were under review by the Foreign Committee in these twelve years. In 1865 Doctor Nicholson had not only completed his investigations in Mexico but had inaugurated our Church services there which, on his departure, he left under the care of the Reverend Father Aguilar. In 1869 the Reverend H. C. Riley, born and educated in Spain, and at that time rector of a Spanish-American congregation in New York, went to Mexico under the American and Foreign Christian Union, and upon his death, succeeded Father Aguilar. In 1872 Mr. Riley's activities and large personal gifts led the American Church Missionary Society to add Mexico to their fields; but when in 1874 the Mexican clergy petitioned General Con-

vention for a bishop, a commission of seven bishops was appointed instead. This commission sent Bishop Lee and Doctor Dyer to visit, in December, 1875. They found fifty congregations and 6,000 persons interested, and Bishop Lee ordained several men to both the diaconate and the priesthood. Still, the Board of Missions hesitated to assume responsibility for the mission, and in March, 1876, a League in aid of the Mexican Branch of the Church was formed, which for years constituted its chief financial support.

Meanwhile, in 1865, at the request of the American Church Missionary Society, the Foreign Committee took the oversight of the work in Haiti, but in 1866, on the plea that it would "disaffect earnest friends of foreign missions," it refused the English bishop's (Staley) appeal for help in the Sandwich Islands. In 1869 it decided that a mission to British Honduras would be "inexpedient." In 1870 a call for Church services in Porto Rico met with no more favorable response, nor did the representation, in 1874, of Rear Admiral Almy that the handsome church in Panama was being left to relays of clergy who came and went at brief intervals, finding the climate bad and the society uncongenial. Yet when, after thirty-four years with Doctor and Mrs. Hill in Athens, Miss Baldwin left to join a sister in Jaffa and took over the care of an English mission school, the Foreign Committee adopted that field. A map of Palestine was inserted in the *The Spirit of Missions* for March, 1874, and the editor wrote: "Our miniature map is inscribed with names dearest to the Christian heart, and there is comfort in the thought that our Church has now connection with missionary work in the land in which our Divine

Redeemer passed the days of His life on earth." The pious sentiment of this editorial was not sufficient however to hold the Committee or the Church to the continuance of this work after the death of Miss Baldwin, which occurred within a few months of the acceptance of the mission.

There was one other vast field with a more individual claim upon the American Church, which remained unheeded by either Committee. In 1867 Seward's treaty for Alaska had been completed by its purchase for $7,200,000. General Convention of 1868 was reminded that "as the United States had lately acquired territory from Russia and as our people going there will soon require a Bishop, we should draw nearer in friendship to the Orthodox Oriental Church." Seven years later, in 1875, there was printed in *The Spirit of Missions* a call from William Duncan of Metlahkatla for missionaries for the Alaskan natives. The editor of the pages of the Indian Commission asked, "Who will offer?" And there, for eleven years longer, the matter rested.

Meanwhile, the Foreign Committee had no such auxiliaries in its various fields as those of the Domestic Committee. The American Church Missionary Society was a rival, rather than a helper, to both Committees, and its aggressive methods were not altogether pleasing, as it would press work it had assumed upon the one Committee, or intrude, not altogether considerately, upon the field of the other. But two auxiliaries were authorized by the Board of Missions in aid of both Committees and these served a real good in gradually uniting them. In 1868 the Board asked the bishops to form parochial auxiliaries of men and women. To

this there was no general response. But it also urged the members of the Board to serve in their respective dioceses as missionary committees, and in November, 1869, Doctor Twing called together the members of the Board in conference. In that year the Michigan members organized, and by 1872 committees were at work in New York, Pittsburgh, Connecticut, Pennsylvania, Long Island, Massachusetts and Ohio. This auxiliary had an advantage over the others in that it was composed of men who represented every interest of the Board of Missions. Its disadvantage was in its lack of cohesion, since it had no informing center of direction and impulse, as the Board met only annually, and its intermediate duties were intrusted to committees which worked independently of one another.

A second auxiliary, however, authorized by General Convention in 1871, was to have the advantages of comprehensiveness and unity both. This was the Woman's Auxiliary to the Board of Missions. The urgent and reiterated appeals of Mr. Welsh at last had effect. In 1869 his friend and neighbor, the Reverend J. A. Harris of Saint Paul's Church, Chestnut Hill, Philadelphia, moved the appointment of a committee on the organized service of women as "most important in missionary work." Doctor Twing moved that all women present at that evening meeting of the Board might constitute such a committee. Bishop Odenheimer of New Jersey substituted the motion, which was adopted: "That Mrs. William Welsh be respectfully requested by the Board to associate with herself other ladies, and with them to co-operate to provide furniture for the girls' school of the Bishop of Oregon."

In *The Spirit of Missions* for June of the following year Doctor Twing commented on "the general activity among the women of the land." He referred to the Woman's Union Missionary Society, which for nine years had been at work, and urged that our women could do more, if better organized. The Board meeting in the following October discussed fully the subject of woman's organized work in the Church and appointed a committee upon it. In the next year, 1871, the matter received still more attention. The question of sisterhoods was referred to the committee on the State of the Church; of deaconesses, to a special committee to report in 1874; but the work of organizing woman's work in aid of the Board of Missions was entrusted to the secretaries then serving—Doctors Twing, Denison and Haight—with power of immediate action.

Beside the Woman's Union Missionary Society there were already Women's Boards in the Congregational, Methodist Episcopal, Baptist and Presbyterian Churches, and it was proposed to the Ladies' Domestic Relief Association that it should become practically our Woman's Board; but the Association did not care to enlarge the scope of its interests, and declined. The secretaries inserted in *The Spirit of Missions* for January, 1872, a page entitled *Woman's Work,* and at the same time they rented an additional room at headquarters to be the center for the new Auxiliary, and called a friend of Miss Bulfinch, Miss Mary A. Emery, of Saint Mary's Parish, Dorchester, Massachusetts, to be its secretary. The first work of this secretary was to bring together and harmonize the women's societies already at work, and to develop them and others that might be formed along diocesan and parochial lines.

In 1876, upon her marriage with Doctor Twing, Miss Emery resigned and was succeeded by Miss Julia C. Emery under whose secretaryship the Auxiliary continued by the same methods to aid the Board of Missions in all departments of its work.

As to the Freedman's Commission, so to the Indian Commission and the Woman's Auxiliary, was given space in *The Spirit of Missions*. The Foreign Committee commended this latest Auxiliary, saying that they had never failed to find women ready to volunteer to leave home for Christ. There were fifteen at that time in the foreign mission fields. The Woman's Auxiliary, the Committee was convinced, would be a call to those who stayed at home to help.

But the foreign secretaries were not equally cordial to the Freedman and Indian Commissions, which they felt encroached upon their claim. In 1874 Doctor Denison reviewed the history of the Society. He said that the idea had originated with the friends of foreign missions, that the title first proposed in 1820 had been "General Missionary Society for Foreign and Domestic Missions," that in compliance with the wishes of some individuals domestic missions were embraced, but that the chief purpose was to plant the Gospel in foreign parts. Through some irregularity this project failed, and when the organization was completed in 1821 and revised in 1835, the terms Foreign and Domestic were reversed though described as two parts of one great whole. And then, in 1865, the Freedman's Commission was formed, and in 1867 the Indian, so that now there appeared four equal claims on the Church's interest, and the foreign work received but one quarter of the general offerings, while entitled to one half. To

this Doctor Duane added the inquiry, "Could $90,000 be thought sufficient for the foreign field, while $5,000,000 (omitting the salaries of the clergy) was being spent on the Church at home?"

In 1877 The Board of Missions and General Convention met in Boston. The three preceding triennials had been marked occasions. In 1868 the Academy of Music in New York had seen such an assembly as the Church in this country had never known, and the manifestation of missionary spirit was beyond comparison with any shown before. Missionary bishops to Oregon and Nevada had been elected; the erection of an Indian missionary jurisdiction, the organization of the Ladies' Domestic Missionary Relief Association and the Indian's Hope were the immediate fruit.

In 1871, combined with the regular meetings of Board and Convention, the jubilee of the Society was held. Doctor Twing recited the story of the fifty years. In 1821, there were twenty-six states in the Union, with a population of 9,600,000. In these states were, then, nine dioceses. At that time Texas, New Mexico, Arizona, Utah, Nevada, California, Oregon and Washington—with an area of one million square miles and a population of 1,700,000—were outside the limits of the United States. They were now all in episcopal jurisdictions; the twenty-six states had grown to thirty-seven, the population to 38,500,000; the dioceses to forty, with six missionary jurisdictions. "Alaska, our most recent acquisition," added the Domestic Secretary, "is the only portion of American territory that is not within some one of our dioceses or missionary jurisdictions." The jubilee was to be "the occasion of our thanks to God"; a memorial to those who organized

the Society; "a starting point for new life." The plan in the English Church for a Board of Missions with a house of its own revived the sense of our own need. The grandest cause on earth was entitled to such a center. "Who will build the Church a Missions House?" was an inquiry befitting the celebration of fifty years in rented rooms.

Bishop Selwyn of Lichfield, formerly of New Zealand, and Doctor Howson, dean of Chester, came from England to keep jubilee with us. Our bishops were made honorary members of the Society for the Propagation of the Gospel, and sent an alms basin to the Archbishop of Canterbury, who devoted it for use on special occasions in the chapel at Lambeth.

This year's missionary gifts (an advance of $50,000 over the previous year), the crowded churches, Bishop Whipple's Godspeed to missionaries leaving for their work (among them one for Cuba), the words of the English guests, the appointment of an Indian Commission, and the authorization of a Woman's Auxiliary to the Board of Missions—these things combined to create "an intense activity of thought and feeling, stretching the Church's sinews almost to breaking." And yet the suggestion of a special gold anniversary offering from every parish, and the distribution of Jubilee Mite Chests to gather $50,000 to raise this amount, failed of the desired response.

In 1874 Bishop Selwyn made a second visit. Again the Academy in New York was filled to overflowing. Bishop Hare was there, and with him Mr. Hinman and his Indians. Dean Garrett's eloquence won friends in advance for the future bishop of Northern Texas. Bishop Selwyn made his farewells and gave an invita-

tion to the Lambeth Conference. After the courtesies of Bishop Potter's graceful response, Mr. Welsh opposed an acceptance, and Doctor Adams of Nashotah made the solemn and emphatic declaration, that "the Church in the United States is in no sense a member or branch of the Anglican Communion, but a sister Church, which in our faith and belief will be in the future the Church of the whole people of this great land."

The German question came to the fore again. The Prayer Book had been translated into German, a body of competent German clergymen was urged, *"Anglican and American,"* trained in our seminaries, but advised by German ministers. This might solve the problem without the "precarious experiment of a German Bishop *in partibus.*" On the other side, the bishop of Ohio presented to his fellows of the House of Bishops an open letter which the Reverend Doctor Haupt had addressed to the Emperor William of Germany in relation to a German episcopate. What interesting reading this might make today, could it be unearthed from the archives to which it was consigned! A Church German Society appointed by the bishop of New York was the most tangible result of these discussions.

A centennial gift for the year 1876 was proposed to the Church, with a committee of bishops and laymen to raise, within four months, $75,000 to meet the indebtedness of the Board—another unsuccessful attempt to arouse the Church to generous giving.

A revision of the constitution of the Board was called for, providing for one committee representative

of the varying schools and sympathies within the Church, who should look on both fields as one.

As the Convention of 1877 approached, plans and methods for future work were much discussed. Doctor Twing proposed a plan by which all the Church's interests—domestic and foreign missions, the colored people and the Indians, the education of missionaries, the aged and infirm clergy, the widows and orphans of clergy, Jews, Germans, Scandinavians, Mexicans, Church publications and diocesan missions—should be combined in one great budget. To provide this, he would have weekly gifts from six hundred thousand persons, totalling $1,560,000 a year, this sum to be divided equally among the forty-five dioceses of the Church. A separate suggestion proposed a yearly meeting of the bishops to review the field and plan the work together, one treasurer gathering the gifts from weekly envelopes and apportioning, as directed, the whole amount.

The Board of Missions met. That which Bishop Burgess of Maine had long ago suggested and Bishop Armitage of Wisconsin had urged in 1871, was now accomplished. The American Church Missionary Society asked the Board of Missions for a committee of conference, and after discussion it was decided to accept their offer to work in connection with the Board. The Society retained their organization and charter and appropriated their own funds, but became known as an auxiliary, and would occupy only such fields as were mutually agreed upon.

And then the Board itself was changed. At the last two meetings no quorum had assembled. In the last two years only thirty-eight out of two hundred and

forty-two clerical and six of thirty lay members had met each time; for some reason the Board was dying out. The domestic report had tried to diagnose the case. Growing work calling for increased funds had resulted in financial embarrassment; man's practice had been divorced from God's law of loving and faithful sacrifice; method, affection, consistency, thoroughness, breadth, were lacking; the Church had fallen short of her high standard.

General Convention set itself to work to try again. It adopted, after repeated urging and long delay, the petition for more laborers, and it once more revised the constitution of the Missionary Society and put the new canon into immediate effect.

The two Houses of General Convention, convening on the third day of the session, and from time to time as business might require, became the Board of Missions. From it, was to be appointed triennially a Board of Managers consisting of all the bishops, fifteen presbyters and fifteen laymen.

This Board might form Domestic and Foreign Committees and such others as should be found desirable and appoint officers needed for them. It might establish and regulate work in places not under episcopal control; but in organized dioceses and missionary jurisdictions, was to distribute money in bulk according to gross appropriations, the Board approving stations, missionaries and stipends as named by those in authority. It would appoint, as missionaries, only ministers of this Church, but might aid others of churches in communion with this, also laymen and women workers. It might encourage the formation of auxiliaries

and arrange meetings to which those auxiliaries could send one clerical and one lay delegate.

Two questions were put before the coming years:

Would this new plan accomplish that in which preceding plans had failed?

Was the plan itself an answer to the prayers which Mr. Welsh, and Bishop Hare, and the pages of *The Spirit of Missions*, and the invitations of the Society for the Propagation of the Gospel and the Church Missionary Society, which the appointment of a Day of Intercession and the consecration at the mission rooms of the noontide hour, each in turn had urged upon the Church as the prevailing plan of all?

CHAPTER VIII

EBB AND FLOW

1877-1885

"THE old Board of Missions is dead and buried," wrote Doctor Twing upon the close of the General Convention of 1877, "and we confess to being among its sincere and tearful mourners. . . . . It served more than forty years as the chief educator of this Church in the spirit and manner of fulfilling the last command of her Risen Lord. It remains to be seen whether in this respect the new Board will show a better record in its time."

It was no exhilarating task to which this new Board set its hand. To cut down expenditures was its immediate purpose, and it abolished the office of domestic associate secretary, established in aid of Doctor Twing, reduced salaries, combined *The Young Christian Soldier* and *The Carrier Dove* and limited the pages of *The Spirit of Missions*. By such means in the first year central expenses were reduced by twelve or thirteen thousand dollars.

In all these changes the secretary of the Domestic Committee was greatly helped by the treasurer of that committee, Mr. Lloyd W. Wells, the first treasurer of either committee since 1841 to give a daily personal attendance at headquarters. In 1879 Mr. E. Walter Roberts came, as cashier, to Mr. Kimber's help, and in 1880 he was made assistant treasurer,

which office he was to hold for thirty-nine years. In 1880, after thirty years among them, the staff at headquarters lost by death the valued companionship of Doctor Denison, honorary secretary of the Foreign Committee.

At its first meeting, October 30, 1877, the Board of Managers had elected the two committees, Domestic and Foreign, with their former secretaries, Doctor Twing as senior having precedence. It retained the Woman's Auxiliary, and appointed the members of the Board of Missions (the deputies to the late General Convention) diocesan committees; but fearing it had over-stepped its prerogatives, asked the bishops to make appointments, with the result that no general action was taken. On February 11, 1878, William Welsh died, and thus the help of its most conspicuous and aggressive lay member was lost to the Board.

The American Church Missionary Society took its first action as an auxiliary by pressing upon the not over willing Foreign Committee the responsibilities it had assumed towards Mexico, giving to the Committee the funds in its treasury and the assurance of the "utmost aid" of the Ladies' Mexican League.

In 1877, Doctor Twing had issued 50,000 mite chests to gather offerings for domestic missions throughout the year, but since the mustering out of the Young Christian Soldiers, mite chests had become "a little out of fashion." It was just at this time that Mr. John W. Marston, superintendent of Saint John's Sunday-school, Lower Merion, Pennsylvania, began the practice of Lent savings, and at Easter sent $200 to the general treasury as a result of this experiment in his school. Before the next Lent the secretaries and treas-

urers of the two committees sent a circular to all the schools. Bishop Morris of Oregon wrote an enthusiastic endorsement, and $7,090.50 from 280 schools in fifty-one dioceses, was the fruit of the Lent and Easter offering of 1878. Thus began the practice which has continued throughout the intervening years, and which in 1920 brought into the treasury of the Board about $250,000.

It was at the same time, in April, 1878, that Bishop Neely of Maine, as chairman of a committee on Systematic Offerings, reported a plan of individual subscriptions throughout the Church, names and amounts to be published annually. Subscription books were to be issued, "specials" were not to be allowed, "designated contributions" were not to be encouraged, $300,000 for the general work was called for. This was the more necessary as the ever growing work required ever larger expenditures, and the Indian Committee, like the Mexican, was suggesting needs without furnishing sufficient means to meet them, looking to the Board of Managers through the Domestic Committee to supply its lack.

"The financial question," wrote Doctor Twing, "is constantly pressed forward, and will continue to maintain its present position till more breadth and depth shall be given to missionary education, till more and more fervent missionary prayer shall be offered, till undue selfishness everywhere shall become the exception and not the prevailing rule with the children of God."

To help towards this end missionary conferences were ordered, succeeding to the delegate meetings of recent years. They were held in many places at inter-

vals between General Conventions, and debates were had on such subjects as "Association in Mission Work One of the Best Securities of the Church's Peace and Order," "What is Wanting to the Successful Evangelization of the Colored People of the South?" "The Claims of the Mining, Manufacturing and Agricultural Classes," "What This Republic Owes to Christian Institutions," "The Peculiar Aptitude of the Protestant Episcopal Church to meet the American Mind and the Demands of the Age." When the Lambeth Conference was held, in 1878, a more responsive spirit was shown than at ten years previous; fifteen American bishops—and with them Bishop Holly—attended, and Bishops Bedell and Schereschewsky addressed meetings of the S. P. G.

In 1880 General Convention met in New York, sitting on the third day in joint session as the Board of Missions. Officers of the Woman's Auxiliary were asked to be present and "suitable seats" were assigned them. *The New York Times* commented upon this convention, whose 400 members—bishops, priests and laymen—when the subject of missions was to be considered—met as a committee of the whole: "Questions of party disappear in such an atmosphere, and the words of St. Pancrian, 'Christian is my name, Catholic is my surname', stand for the spirit of the whole body."

The first motion offered in the Board of Missions was made by Bishop Neely, upon systematic giving. Then every missionary bishop spoke. "Bishop after Bishop came to the front," said a deputy, "and each in turn struck twelve."

The endowment of the missionary episcopate, the theological training of colored students, church building in the mission field, were subjects considered; and the Board appointed and warmly commended what might be called another auxiliary—the American Church Building Fund Commission—which with its separate officers and treasury, like the American Church Missionary Society, continued rather as an independent society than a co-operating helper to the Board of Managers. "Such societies as these," the Board submitted, "were not the auxiliaries contemplated in the Constitution, which it contemplated to promote."

At this convention, Oregon and Washington were divided into two missionary districts and Montana was separated from Idaho and Utah. Work in Cuba was referred from the House of Bishops to the Board of Missions and by them to the Board of Managers. The pastoral letter expressed the bishops' sense of privilege in their joint conferences with the deputies in these Board of Missions meetings.

In these early years of the Board of Managers, the curtailed pages of *The Spirit of Missions* were not without their special interests. In 1878 the vivid letters of Mrs. Buford on her Virginia plantation began to draw attention to the Negro work centering at Lawrenceville. In the same year Mrs. Burnham, director of the Woman's Auxiliary in Central New York, visited Florida and made friends with Indians from the Southwest, confined in government prison there. This visit opened the way to the long called for and delayed work in Indian Territory. Mrs. Burnham brought four of these men North. They were placed for instruction with the Reverend J. B. Wicks, rector

of Saint Paul's Church, Paris Hill, and two of them were admitted by Bishop Huntington to the diaconate. In 1881 Mr. Wicks accompanied these Indian deacons back to their old home, and so the mission began. Government, meanwhile, had placed seventeen of these prisoners of war in Hampton Institute, Virginia, and also fifty Dakota Sioux from our mission of Niobrara, and for these the Domestic Committee provided that they should be ministered to by the rector of Saint John's Church, Hampton.

Our Alaska day had not yet dawned. In 1879 *The Spirit of Missions* made a brief note of the former Russian mission. In 1882, at the request of the presiding bishop and the bishop of Oregon, Bishop Paddock of Washington took a 2,000 mile trip thither. He found at each of half a dozen places from fifty to 300 white men and a few hundred Indians, but on his return, except for this report, made no plea in their behalf.

But, in advance of this visit, some one had appeared before the Church, whose presence and appealing voice must have had their influence, slow but sure. After twenty-seven years in British Columbia as a missionary of the C. M. S., in 1881 Archdeacon Kirkby came to the States in order to sail for home. As he stopped at different cities he told the story of his journeys to and fro across the Rocky Mountains and of his long years within the Arctic Circle. Far below medium height, thick set, dark skinned, with black hair and shining eyes, his childlike simplicity, mingled with a very definite native shrewdness and the persuasiveness of his English tongue, which a quarter of a century among Esquimaux had not changed, combined with his

evangelical fervor to win his way to people's hearts. He became, *The Living Church* declared, "the one object of interest in New York."

Retrenchment and reduction may have been wise, but Doctor Twing's large mind and heart, always feeling after the better way, recognized in this chance visit the Church's opportunity. He became to the archdeacon guide and counsellor and friend. The sight of the great, heavy frame and the short, sturdy, sprightly figure together was soon familiar on New York streets. The Board of Managers called the English missionary to their help, and in October he returned from England to become a special agent of the Board.

"The Church has outlived," said Doctor Twing, "and better yet, has consciously outlived the day of small things in her missionary aptitude and capability." It was an eager and confident heart that could so speak in the face of such conditions as only twenty-four bishops endorsing the systematic offering plan, thirty dioceses interested "more or less," 1,200 subscription books sent out, 2,490 names of subscribers received; of such enlargement as a small appropriation to the Chinese in California and to the deaf mutes; of such a disheartenment as the necessity for the bishops of the Mexican Committee to strive to vindicate the work in Mexico before the Board of Managers.

Yet, notwithstanding this, while, after fourteen years in office and five as secretary, Mr. Kimber's ill health required a leave of absence and the Reverend George F. Flichtner, rector of Saint Barnabas' Church, Newark, was elected foreign secretary *pro tem,* Doctor Twing entered with unfailing courage upon his last year's work. "May it prove," he wrote, "the happiest,

the holiest, the most faithful." "An interesting invention," he continued, "is now being perfected, by which that most elusive natural force, electricity, can be taken captive and preserved for constant use. If that scientific possibility becomes a working reality, much of life and labor will be revolutionized. We greatly need some spiritual invention by which all electric sparks of suggestion that are flashed into our souls from Heaven can be detained and stored away and used. Let us each do what we may during the coming year."

In this year (1882) the Domestic Committee added its first woman missionary, Sister Eliza in Denver, Colorado, to the workers in the white field, with the understanding that the Woman's Auxiliary should continue to pay her salary as part of the Board's regular appropriation, as they had already paid it as a special since 1877.

The question of immigration was agitating the country and the Chinese exclusion bill was under discussion. "People are not rushing to England or Ireland," wrote the domestic secretary, "or to France or Germany, or to any other country, but they are coming to America 2,000 a day. I say let them all come; all who wish to come—even the Chinese."

In October Doctor Twing went to Virginia to see something of the work among Negroes. In Petersburg he spoke to the congregation and schools which Mr. Cooke had gathered there, and sat for an hour with the theological students, and "discoursed with them most lovingly." He then went on to Lawrenceville to visit Mrs. Buford to whom he had been for years a staunch and valiant friend. On Sunday morning he

preached in the parish church, but no church could hold the thousand Negroes, among them the young deacon, James S. Russell, who gathered to meet him in the afternoon. It was his last ministry. The next day he was seized with *angina pectoris,* was brought back to New York, and on November 11, 1882, he died. His close friends, Doctor Henry C. Potter and Doctor Noah H. Schenck, rector of Saint Ann's Church, Brooklyn, prepared the minute which was sent out by the Domestic Committee. To quote fully from it will help to a better understanding than any other words can give of Doctor Twing's share in the Church's missionary development from 1863 to 1882:

"Coming to New York nearly twenty years ago, he was at that time without experience in general missionary work, without the training which comes from life in cities, without the prestige of conspicuous place or traditions. He had been rector of a country parish for nearly a quarter of a century, and was but little known beyond it. But from the outset, it became apparent that the wisdom which chose him was to be abundantly vindicated. In a generation which was not very sanguine as to the adaptness of our Church for frontier missionary work, he believed in it profoundly. In an office whose traditions made of him little more than a functionary, he became from the outset a living and organizing power. His commanding presence was the fit expansion of his large heart and generous sympathies. His trumpet-like voice was the adequate instrument of a fearless and intrepid leader. His fresh raciness of speech, his homely and masculine address, his courage and hope amid discour-

agements, would, if he had no other gifts, have pre-eminently designated him as the man for his place and work.

"But he had other qualifications. In devising new methods of kindling missionary interest and developing missionary resources, his mind seemed inexhaustible. To interest the children, to reorganize the work of Christian women, to enlist the sympathies of individual laymen in particular fields; and then to harmonize differences, to unify the work, to draw to himself the confidence and affection of Churchmen of every name and neighborhood, he seemed equally and exceptionally fitted. He was, amid the discords of ecclesiastical life and methods, a kindly solvent—softening asperities, interpreting men of opposite views and camps to each other, and binding all the Church to its missionary work by the strong and quiet influence of his Catholic spirit and warm heart.

"In the deliberations of this Committee he will be sorely missed. . . . . But most of all from the Mission Rooms which his presence and greeting made warm and bright to all sorts and conditions of men. He was himself a man of the people, and no one who ever approached was chilled by his reserve or discouraged by his indifference. Men and women and children, a great multitude, knew and loved him, because they knew he loved them; and tired Bishops and Priests, pastors and Missionaries found this Matthew sitting at the receipt of the Church's custom, to give himself, his sympathies, his hopeful words, the grasp of his great hand, if not always the Church's revenues, to them and to their work."

In 1862-1863, the year before Doctor Twing came to office, the receipts for domestic missions were $37,000; in his first year of service they were $66,000, in 1881-1882, $228,000, and the children were giving nearly as much as the whole Church gave for domestic missions before he came. And there were thirteen bishops in the domestic field instead of the three whom he had found.

For six months Doctor Potter and Doctor Schenck served as acting secretaries of the Domestic Committee. Mr. Kimber had returned to his duties as secretary of the Foreign Committee, and in June, 1883, Mr. Flichtner was elected domestic secretary *pro tem.* Archdeacon Kirkby was retained as agent, but in 1886 he became rector of Christ Church, Rye, New York. In June, 1883, also, in recognition of the services which Mrs. Twing had rendered, both as secretary of the Woman's Auxiliary and in aid to Doctor Twing, the Board of Managers appointed her (which appointment the Board of Missions that year confirmed) honorary secretary of the Woman's Auxiliary, "for the maturing a system for the training and distribution of women's services in the Domestic Missionary field."

Mr. Flichtner's connection with the Domestic Committee was marked by a growing effort in behalf of Alaska. "It is high time," said *The Spirit of Missions* for August, 1883, "that the first bishop of Alaska from the Church in the United States was sent, with a score of faithful priests and deacons to second him." And yet in 1885 an English missionary on the Mackenzie River wrote, "Our Bishop, I believe, has tried to get the American Episcopal Church to take up the work, but nothing came of it"; and again, "Cannot the Epis-

copal Church do anything? Cannot it send two or three men to minister to these perishing souls?"

At the December meeting of 1884 the secretary read letters about opening work to the Board of Managers, who referred them to the Domestic Committee. They asked Bishop Paddock again to visit Alaska, but he declined, and it was left to the domestic secretary to ask some other bishop. An appeal was made to Bishop Bompas of the Mackenzie River to release two of his missionaries to begin work in the Upper Yukon, but up to October, 1885, no reply had come.

The General Convention and Board of Missions of 1883 witnessed the first election of a bishop to North Dakota and the relinquishment of the experiment of a racial bishop by making Bishop Hare the bishop of South Dakota. The work among the Jews was received as an auxiliary under the title of "The Church Society for promoting Christianity among the Jews," although it retained its corporate organization and administered its own funds. It had three members of the Board of Managers upon its board and reported to the Board annually. Its work was almost exclusively confined to the cities of Philadelphia and New York, and its position as an auxiliary, as in the case of others, seemed in name rather than reality and of little practical value to either society.

The foreign field, too, had its problems and interests. In December, 1877, the Foreign Committee had finally recommended the adoption of Mexico as a mission of the Board, and in 1878 the Board accepted the work and made an appropriation. The framing of a constitution and the election of three bishops for the "Mexican Branch of the Church Catholic of Our Lord

Jesus Christ," and the recommendation of the bishop's commission for the consecration of Mr. Riley followed upon this. He was consecrated on June 24, 1879, but schism in the Church and financial difficulties soon brought about a period of doubt and gloom. In 1883 Bishop Elliott of Western Texas and Mr. Flichtner were delegated to visit Mexico, and this visit led to the resignation of Bishop Riley in 1884. The Foreign Committee withdrew from the work, and the Ladies' Mexican League separated from the committee. In 1880 Doctor and Mrs. Hill had kept their golden jubilee in Athens. In 1882, Doctor Hill died; in 1884, Mrs. Hill. The school remained under Miss Muir as their bequest, slowly lessening its ties of support and interest with the Society. In 1882-1883, with the sending of a new English bishop to Mid-China and one to Japan, troublous questions of old date as to episcopal jurisdiction were revived. In June, 1882, the Board of Managers made its first appropriation for work in Cuba, a grant of $1,000 which ceased at the close of the year.

During the General Convention of 1883 the Board of Missions asked the Foreign Committee to appropriate for a missionary to the Americans on the railroad in northern Mexico. This appointment was made in the spring but lasted a short time only, the missionary soon returning to the States. The report of the trustees of the Missionary Bishops' Fund, established in 1883 for the support of missionary bishops and of bishops in new dioceses and places where the Church was still unorganized, and for the endowment of such episcopates, showed the greatest lack

of interest. Less than $3,000 had been gathered and the committee asked to be relieved.

Still, the introduction of the business of the Board of Missions into the daylight sessions of General Convention did increase interest and give new impulse. The needs shown there influenced to action, and meetings of the House of Bishops became more frequent. In April, 1884, they met and elected the second William J. Boone to China and Samuel D. Ferguson to Africa. This year saw the investigating trip of Bishop Young of Florida to Cuba, and the appointment of two new agents—the Reverend F. B. Chetwood, to press the systematic offering plan, and Miss Sybil Carter to urge the general work before Sunday-schools, missionary societies and branches of the Woman's Auxiliary. For the two years preceding, Miss Carter had traveled for the New West Education Commission, and her experience in that connection, especially among Mormons, as well as the individuality of her person and the character and training of her earlier years, gave to her service for the Church and the Board something of the same impelling force which Archdeacon Kirkby possessed. At this time also arrangements were being made for missionary bishops and local agents to visit and speak for the Board.

In the summer Mr. Flichtner had issued a leaflet urging five dollars from each of 8,000 individuals to make up a threatened deficit, and now, again from Philadelphia, came a new proposition. Mr. William A. Fuller, a layman of that city, suggested a Missionary Enrolment Fund through which 200,000 persons were to give five dollars each, the entire million to be presented when the Board of Missions should

meet in 1886. This proposition was presented to the Board of Managers by a committee of which Doctor William S. Langford, rector of Saint John's Church, Elizabeth, New Jersey, was chairman.

Again the feeling was astir that something different must be done. At their meeting on December 9, 1884, the Board of Managers appointed a special committee to propose an amended organization; on January 27, 1885, the committee reported to an adjourned meeting; on March seventeenth a change in the by-laws was made, which carried with it a plan of reorganization. By this change, instead of the Domestic and Foreign Committees meeting monthly, the Board of Managers itself was to hold monthly meetings. This Board was to be composed of a president—the presiding bishop of the House of Bishops—a vice-president, general secretary, associate secretary, treasurer and assistant treasurer, all to be elected, together with a council of advice of seven men chosen from the members of the Board of Managers. The committee described the proposed general secretary. He was to be a man with "heart and mind large and broad enough to take in the whole field and to grasp the work in its various details; one who will stand before the Church not as a mere Secretary and financial agent managing the office and pleading for means to support our missionary operations, but as the active, living center and representative of our work; whose missionary spirit will be felt in all our parishes; whose judgment on matters pertaining to Missions will be recognized and respected, and of whose counsel, not only our Missionaries but even our Missionary Bishops will be glad to avail themselves in regard to the methods by

which their work may be developed and sustained. Such a man should not be confined to the office, but could also be sent out now and then to examine and report upon the needs of different portions of the field in our own and other lands."

The Board of Managers had known one such man; where would they find this other? On June 16, 1885, they elected Doctor Langford, and on July twenty-seven he accepted the call.

CHAPTER IX

ADVANCING WAVES

1885-1900

TO those who had known Doctor Twing how different in appearance and manner was this new secretary. Nearly thirty years his junior, with a straight and dignified bearing and a manner that seemed to repel rather than to invite, Doctor Langford came among his future associates at the Mission Rooms. Accustomed to an indulgent and approving leadership, they felt strange under his keen scrutiny and were slow to respond to a character which he was careless to open to their view. And in his intercourse with the Board of Managers his high and restive spirit often chafed under conditions which Doctor Twing's genial and tolerant nature passed by without apparent heed. Doctor Twing was a born democrat; Doctor Langford presented to the casual observer the characteristics and disposition of the aristocrat. Possibly the type was required for the work most closely associated with the term of his secretaryship. It was not one, however, likely to find it congenial that the vice-president, virtually the president of the Board of Managers, should be a layman. But this experiment soon ceased, and after a year's trial a bishop was elected to this office. Even with this change it was not always easy to fill the double post of nominal subordinate and practical executive.

The independent organization and action of auxiliaries like the American Church Missionary Society, the Societies in behalf of the Germans and the Jews were accustomed matters; but the new secretary found the Woman's Auxiliary, while the truest auxiliary of them all, of an aggressive interest and action which no doubt were trying enough. The quick growth of the domestic missionary episcopate, which brought about the eager response to the calls from Bishop Hare, and the meetings of women who listened ardently and responded enthusiastically to the appeals of other western bishops, the wide vision of the honorary secretary, who saw in every activity within the Church open to women opportunity for a woman's auxiliary—all which Doctor Twing's lenient generosity had favored —made Doctor Langford question whether this Auxiliary were not devoting an undue proportion of its energies to specials and specialized service, diverting gifts that might have helped redeem the pledges of the Board and forcing upon it measures for which it was unprepared. "There are varieties of Christian work," wrote the new secretary, "excellent in themselves, which have no direct relation to missions. It is always best to distinguish things that differ, and to draw the lines of work definitely. The Board ought not to make itself responsible for anything which does not relate to its peculiar sphere. There seems now to be a feeling among the workers that the time has come for a further step; that the organization of the Auxiliary as a whole should be made more complete, the scope of its work defined, and from the experience of its workers, a plan formulated for the work of the future. It might be well for the Board of Missions

to appoint a committee of members of the Auxiliary to consider the whole subject of its general organization."

The subject was introduced in the report made by the Board of Managers to the Board of Missions of 1886, in the form of resolutions, calling upon that Board to recommend the adoption of a constitution for the Auxiliary, "accurately defining the relations between itself and this Board, mapping out with tolerable precision the field of labor proper to such an organization, and providing for the annual and triennial election of officers"; also, "That, should the Auxiliary at this time desire to organize itself in the manner indicated in the previous resolution, this Board will gladly do anything in its power to facilitate the process."

These resolutions were presented before the Board of Missions, together with reports from the secretary and honorary secretary of the Woman's Auxiliary. The former reported contributions in money and the value of boxes sent into forty-six dioceses and thirteen missionary jurisdictions through forty-four diocesan branches, amounting to $233,726.76, only $33,526.34 of which had helped the Board in meeting its appropriations; the latter detailed a plan for the "training and systematized service of women in the work of the Church."

Mrs. Twing suggested a registration of women communicants already engaged in such work, first enrolling those who would pledge themselves to some definite service, second those who would bind together children or young people into guilds, societies or leagues for training; also a division of work at the

central office, the secretary continuing the work at present in operation, the honorary secretary giving her time to conferences and training; she asked the Board to authorize a trial of this plan for the next three years, the general secretaries of the Auxiliary to enter into correspondence with other associations of Church workers for maturing these conferences and this proposed training, and to report at the next Triennial.

The Board of Missions considered these various reports and recommendations, and favored heartily neither those of the Board of Managers and its secretary nor those of the honorary secretary of the Woman's Auxiliary. The resolution which it finally adopted read as follows:

"*Whereas,* There appears to be no evidence at present of a general desire on the part of the various Branches of the Woman's Auxiliary for any further organization of their work, therefore

"*Resolved,* That this Board, without considering the question of organization, desires to place on record its entire approval of the purposes of the Woman's Auxiliaries, not only to assist the Board in making its regular appropriations, but also to aid all missionary work of the Church, in any direction and in any way that may be recommended by this Board or endorsed by the several Bishops."

And thus one difficulty in the general secretary's task was continued in the great and increasing influence of the domestic missionary bishops of the Church upon the increasingly large constituency of the informed and interested women.

Another difficulty which Doctor Langford had encountered upon coming to his work was to find that

much of the Sunday-school offering made on the preceding Easter had been specified for particular objects. His previous personal interest had been chiefly with the affairs of the Foreign Committee, and, in the domestic field, with those of the American Church Missionary Society. He had been accustomed to see bishops and missionary priests looking upon these bodies not only as friends, helpers and advisers in matters of finance, but with an influence more or less potent and recognized in their methods of work and their ecclesiastical leanings as well. Before accepting office he had visited the West and looked with some care over the problems of the domestic field. There he had found the position of the Board of Missions was to support missionary and clerical services only, unless the Board of Managers should concur in some enlargement. The missionaries, moreover, served directly under their respective bishops and not under the Board which, therefore, could not control their action.

In the year following this visit the Board asked the missionary bishops to state in their reports the amounts of specials received and to what purposes applied and to report at each Triennial what part of their salaries their districts would assume, with a view to these salaries being readjusted each three years. The Board of Managers also made an ineffective offer to the missionary bishops to act as Council of Advice whenever they might desire their help. Bishop McLaren of Chicago presented another view of the situation when he declared: "The root of all difficulty lies in the fact that the Protestant Episcopal Church in the United States is carrying on its Domestic Mis-

sionary work by two sets of machinery." In the last triennium the diocesan boards had raised for diocesan purposes about $800,000, the general Board, $700,000. "Let us put an end to the awkward and fictitious distinction between diocesan and domestic, and concentrate the administrative work of the Church's domestic missions in one organization, with one treasury, with one source of supply, the Church, and one field, the continent."

Hitherto the more direct and personal relations in the foreign field had seemed to continue, but when in 1886 Bishop Boone returned on furlough from China, it was to find that changes from old customs and a greater freedom in methods and teaching which had been allowed in his jurisdiction were not met with favor; and a special committee resolved: "That the Missionary Bishop have his attention drawn afresh to the rules of the Board with reference to foreign missionaries, and that both he and they be earnestly requested hereafter to observe strictly those rules both in the letter and in the spirit." The committee might make this recommendation, but the day had passed, even in the foreign field, when a committee at home could take a bishop's responsibilities upon itself. It is an odd bit of ancient history that the ritual troubles of the day, which sent Mr. Graves and Mr. Partridge from Shanghai to Wuchang, did not prevent the one being returned in 1893 as bishop to Shanghai, while the other was sent in 1900 as bishop to Kyoto.

A change of feeling and opinion was at work in the mind of the general secretary also, as early as 1888. Bishop Dudley of Kentucky was asking whether, though the present plan of organization in the Mis-

sionary Society might be ideal, two or more voluntary missionary societies might not practically be better, as "letting men of like minds act together." Doctor Langford deplored the suggestion, and urged that all men "sink minor differences and move forward in solid phalanx to conquer the world for Christ." In the same year he took part in one of the early efforts to draw Christian folk of different names together in the hope of ultimately extending this "solid phalanx" for aggressive warfare. He was sent to England by the Board of Managers to a Foreign Missionary Conference of the "Protestant Missionary Societies of the World" and was made chairman of its American Committee. The Lambeth Conference was in session at the same time, and the Church of England Societies were also holding meetings. In this, his first visit to England, Doctor Langford made acquaintance with these societies, their officials and their methods. He brought home from this experience "a profound impression of the greatness and urgency of the work and of the demand for more singleness of aim and devotion of life in waiting upon God."

Doctor Langford had begun life as a business man. His term of office at our missionary center is associated with large legacies and money gifts, with financial enterprises such as the endowment of the missionary episcopate and the building of the Church Missions House; yet he was essentially a man of prayer. The felt need of his real inner nature in the first sense of the loneliness of his position—a sense which never left him during his twelve years of service—was shown in his recourse to that unfailing weapon and his constant mention of its power.

With the February number of *The Spirit of Missions,* in 1886, he introduced a page of "Miscellanies" on the subjects connected with prayer for missions. Collects, some of them written expressly for the page, appeared—in March that by Bishop Coxe, "Blessed Saviour, Who at this hour," which has been said doubtless daily somewhere from that time on. The Church was reminded again that the workers in the mission rooms for years past had met daily for prayers at noon; and that missionaries—our own and in the Church of England—had adopted the custom. The Missionary Council of 1893 met in Chicago at the time of the Columbian Exposition, where the chimes in the Court of Honor rang out *From Greenland's Icy Mountains, Tell it out among the heathen* and "Coronation." The Council recommended the practice of noon-day prayer for missions to all people, also a yearly day of intercessions and a missionary service on the Friday after the first Sunday in each month. The secretary was asked to provide a special Service Book for these services, and into the preparation of this book he threw a wealth of devotion, affection and liturgic carefulness which was the flower of a life that otherwise seemed so largely absorbed in money-getting, harassing delays and toil, and which misunderstanding and friction made the more laborious. The book, when issued, became the service book for noon-prayers at headquarters and was widely circulated throughout the Church; and when, in 1894, Doctor Langford again visited England to take part in the first general missionary conference of the Anglican Communion, he took 1,000 copies with him for introduction there. The Archbishop of Canterbury began the custom of noon-tide prayer on the

first day of the sessions, and the editor of the official report of the Conference wrote: "Is it too much to hope that at least one permanent memorial of the conference may remain amongst us, and that from many of our churches the noon-tide bell may call us to lift our hearts in prayer for all missions of the Church of Christ?"

At this conference, Doctor Langford presented a paper on the "Relations of Missions to the Church at Home, Administration, Boards, Societies, Committees, etc.," while at the women's section Miss Mary Coles of Philadelphia, among the most ardent of American Churchwomen and an officer of the Pennsylvania Branch of the Woman's Auxiliary, read for the honorary secretary, a paper upon "The Dangers and Difficulties of Missionaries in China and Japan" drawn from Mrs. Twing's personal observations in those fields.

For the Prayer Book itself Doctor Langford had the deepest veneration. To him it appeared foremost among missionaries. Again and again he urged its wider circulation. When the revision of 1892 was complete, General Convention established a Prayer Book Distribution Society, of which he was a member. The trustees met in March 1894, and recommended to all parishes and missions the book whose price they had brought down to fifteen cents. It was furnished to hotels, and the clergy were asked to preach about it and to take offerings for it on Whitsunday. By October, 1895, about 150,000 copies had been distributed through this Society. Such facts as these, together with the daily celebrations of the Holy Communion at the Missionary Council of 1894, seem to

witness to the growing earnestness of Doctor Langford's hidden life.

Along with this, because of it, perhaps, were those characteristics which enabled him to obtain, not without toil hard and long continued, large gifts from persons of large means. These were not always through his own exertions. He had chanced upon a period of large giving. Just before he became secretary, $127,000 had come to the Society from the bequests of the Misses Margaret and Mary Burr; in the early part of his secretaryship a legacy of $200,000 from Mr. William H. Vanderbilt fell due; in 1888 Mrs. John Jacob Astor, "more widely known for her charity than for her wealth," left $25,000 for Indian work in South Dakota, and Harold Brown marked the attainment of his majority by giving $100,000 for the endowment of the missionary episcopate. This last, together with the $12,000 given by the Reverend James Saul, D. D., of Philadelphia in the preceding year, began to furnish the income of $1,000, granted yearly for not more than ten years to each missionary jurisdiction which should provide $2,000 of its own, in the hope that it would then be able to pay the full $3,000 required for the bishop's salary. The Enrolment Fund had proved but little more than a dream. Instead of bringing $1,000,000 to the General Convention of 1886, $78,000 only had been entrusted to the care of parochial and diocesan treasurers. This was ordered to be placed with the treasurer of the Society for investment till the whole million should be raised, but in 1887 only $19,342 of the amount contributed had been passed over to him from the dioceses. Yet the Missionary Council again endorsed the project, and the Enrolment Com-

mittee placed sums received in the Society's treasury, with the proviso that neither principal nor interest should be touched till the full amount was in hand, which they hoped for by General Convention of 1889. When the Board of Missions met in the October of that Convention year only about $125,000 had been given, and it was resolved that the Board of Managers should decide on the appropriation of all not recalled by givers before November 1, 1890. The month after this decision was made, Mr. Fuller, the originator of the plan, died, doubtless grievously disappointed at the failure of his hopes, and not recognizing how each devising of large things helps to the desired end. For in 1890 steps were taken to increase the contributions and to utilize the fund without waiting for its completion.

For the last two years Miss Sybil Carter had been absent in China and Japan. On her return, at the meeting of the Board in June, 1890, she was made its special agent and given the task of increasing the fund, to which work she devoted the last year of her connection with the Board. To enlist the Auxiliary was one of her first efforts and, endorsed by the Missionary Council meeting in October of that year, she secured its united gift made at the Triennial of 1892. This amounted to $21,000, and, with the urgent approval of the secretary of the Board, the Auxiliary petitioned the Board of Missions to remove the restrictions upon the fund and allow the interest for the next three years to be applied to new work or to the salaries of new missionary bishops, the plan to be reconsidered at each Triennial. This petition from

the Auxiliary was granted by the Board of Missions which also asked its further help.

Another project for a million dollar gift had been brought before the Church at this time, which may have affected in a measure that of the Enrolment Fund. The Church Building Fund Commission also proposed gathering a million dollars towards the erection of churches and other buildings in the mission field, and the Board of Missions warmly favored this.

But there was one building which loomed large before the eyes of the secretary of the Board of Managers from the very first. It had been delayed far too long. Directly upon coming into the office he had set his hand to the task which became peculiarly his own. The Church should have its Missions House. It was probably not Doctor Langford's suggestion that Mr. Vanderbilt's $200,000 should be so used, though it can be well believed that it was his hope that the new building should house not only the Missionary Society but many other societies of the Church, thus making an investment whose returns could go each year into the general treasury. But this use of the legacy was vetoed, it was otherwise invested, and its income divided between the domestic and foreign work, and Doctor Langford began the brief notices, the many letters, the personal calls, the urgent persuasions which so largely filled his next seven years. *The Spirit of Missions* for June, 1886, in a brief mention "proposed a room for noon prayers and for Board and committee meetings, chapel and conference room combined." The first gift came in May, 1886—twenty-five dollars from Saint Ann's Church, Brooklyn, where Doctor Langford had once served. Then two years

passed, and again a June number introduced "a want still unsupplied" and the growing need of a Missions House for "suitable accommodations and worthy to be headquarters." This was the summer of Doctor Langford's first visit to England, when the sight of the fine building owned by the Society for Promoting Christian Knowledge left a sense of reproach that our Society still remained in rented rooms. "I am more than ever impressed," he wrote, "that there should be no delay in moving for a Church Missions House which many believe would be one of the most important steps in the advance of our missionary work today." He sent out a letter to the members of the Board reminding them that five years before a committee had advocated this, but no action had been taken; it was now time to act. In the October number of *The Spirit of Missions* the secretary reviewed the arguments in favor of such a house. It would be "a symbol and embodiment of the missionary idea"; the Society "had earned a right to permanent headquarters, testifying to its stability and value"; it was needed "for the convenience of officers and as a center for friends of Missions." It should have "a spacious assembly room and a library where the 500 clergy in and about New York might meet, and the Woman's Auxiliary for missionary instruction and conferences, and where missionaries might come for farewells and welcomes."

At the Board meeting of October 10, 1888, a committee of one bishop, two presbyters and six laymen was appointed to receive subscriptions and to secure a site. No sooner was this announced in the Church papers than a member of the Woman's Auxiliary sent

her check for the cornerstone. Editorials and prayers were printed, the Missionary Council commended; but it was not till June, 1889, that the committee reported a site secured, and September that they presented plans for the building, and October that the Board of Missions approved the project.

Two years of tedious delay passed by. The site chosen on Fourth Avenue near Twenty-second Street, New York, was cramped for the manifold purposes in mind and likely to prove unsuitable if traffic on the Avenue changed its character. At last through an individual gift a corner lot and $50,000 to enlarge the proposed building were added to what had already been given. In October 1891 the Board decided to go ahead; on October 3, 1892, the cornerstone was laid; on January 1, 1894, the Society entered its new home. Land and building had cost $450,000. There was no debt incurred, and the sum had been made up mainly by the gifts of some half dozen Churchmen of the city of New York, although several hundred persons had shared in its accumulation. This same year saw the Slater gift, of $1,000,000 towards the education of colored people in the South; Dean Hoffman's endowment of a professorship for $75,000 in the General Theological Seminary; A. T. Stewart's additional gift of $500,000 towards the cathedral at Garden City; and J. S. Kennedy's $400,000 for the Associated Charities Building on the opposite corner from that of the new Church Missions House.

In this House, from the first, the Woman's Auxiliary was made freely at home, but rented rooms also—for a Church book store on the ground floor, and for the purposes of the American Church Missionary Society,

the American Church Building Fund, the Society for Promoting Christianity among the Jews, the Church Temperance Society, the Church Periodical Club and the Brotherhood of Saint Andrew—were a partial fulfilment of the long time vision that the Missions House might be a real Church center to which any and every Churchman pilgrimaging to New York might turn for friendliness, help and convenience, and where a strong sense of unity and mutual interdependence might be engendered. Here also at last the Missionary Society had an altar of its own, where its officers and those at daily work within the house, the missionaries going to the field and returning—any or all of its members—might gather for intercession and thanksgiving, for closer union with their Lord and a renewal of their spiritual life.

The last years in the old rooms had been crowded with interests enough to absorb a general secretary's time and strength, even had no Missions House been pending; and these thronged into the new House with an increasing energy.

On November 10, 1885, five days before his death, Bishop Young of Florida had come before the Board of Managers to make his last plea for Cuba. The Board still hesitated to assume responsibility there and the field was left under the care of the presiding bishop. At this time, however, the first feeble venture had been made in behalf of Alaska. The Board co-operated with the government Bureau of Education in establishing a school upon the Yukon, and in March, 1886, sent the Reverend Octavius Parker as its first missionary there. Meanwhile, from the Southwest, Bishop Dunlop of New Mexico and Arizona wrote that the

meagre appropriations and the reduction of stipends were "distressing" when the field was "so ripe" and others were doing so much. And this was the more to be deplored since "according to the wealth of her members, the Church was at the very bottom of the list of missionary givers." The re-distribution of territory and the erection of new missionary jurisdictions called for the endowment of the missionary episcopate. It was nearly twenty years since a missionary district had become a diocese.

In 1886 Bishop Henry Potter suggested the assessment of dioceses according to the number of communicants, and Bishop Neely continued to urge systematic giving. In that year contributing parishes increased by twenty-five per cent, contributions by twenty-eight per cent; still, when Doctor Langford entered upon his secretaryship 1,600 congregations were giving nothing to general missions.

At this time the California branch of the Woman's Auxiliary petitioned for a training school for missionaries to be established in the Chinese quarter of San Francisco, and this was followed by a like appeal from the clergy of that city endorsed by the bishop of the diocese. But the Board "did not deem it expedient" or "feasible," as the dialect spoken by the Chinese on our Pacific coast was not the same as that in use in the parts of China where our missions were established. A comment made three years later in *The Spirit of Missions* suggests the possibility that the Board felt that this work might be left to California Christians and Churchfolk. This brief note stated that more money was being spent on the Christian in-

stitutions of San Francisco than all Christendom was spending on the evangelization of China.

In 1886 General Convention considered the broken forces of the Church in Mexico—the *Cuerpo Ecclesiastico,* composed chiefly of country members, who wanted a missionary jurisdiction, and the Independent Mexican Church, the city folk, who firmly opposed this form of government and gave its recognition to the former body. The auxiliary connection of the Mexican League with the Board was dissolved, the Board promising support for a presbyter to be placed in charge of the work, provided gifts for the purpose should be made. From 1887 for six successive years the Reverend W. B. Gordon was annually appointed under the presiding bishop, and during that time through his wise and kindly influence the breach in the Church was healed. In 1893 Mr. Gordon was succeeded by the Reverend Henry Forrester, and thus the presbyterian method of conducting the Mexican mission was continued.

In 1886 the Church of England mission had been re-established at Jerusalem, and in 1888 the new bishop (Blyth) offered the Society a share in that work. To pass this office on to its feeble auxiliary, the Society for Promoting Christianity among the Jews, was hardly an adequate response.

Again the spiritual necessities of the immigrants were pressed. In 1887 there was a new movement among the Swedes. There were 20,000 Czecks (or Bohemians) in New York City. On May eleventh the largest arrival in the history of Castle Garden was recorded, 9,000 docking there. The average income according to the wealth of the country was $800 an

immigrant. Should the number reach 800,000 in the year, the country's wealth would be increased $640,000,000. Bishop Potter nominated an Immigrant Port Chaplain to the Domestic Committee, a stipend was granted him, and his reports brought matters such as these to the attention of the readers of *The Spirit of Missions.*

Indian troubles about the government purchase of lands and the Chinese Enumeration Bill then pending (1888); the Geary Bill and the French Claims in Liberia (1893); the Armenian distresses of 1895, were public affairs which came within the period of Doctor Langford's term of office. He agreed with the Board in its decision of 1892, that, in accordance with the proposed Sixteenth Amendment that no appropriations from taxes should be made to schools under ecclesiastical authority, it would receive no subsidies from the government for the Indian work. The separation of Church and state, he argued, must be maintained. "It is the only way in which the Church can be free to do its work, and politics be kept clear of the intermeddling of ecclesiastics and ecclesiastical organizations." But at the order of the Board he wrote to the Secretary of State, in behalf of Liberia, and again concerning property in Japan, and the Board sent committees to Washington to deal further with some of these matters.

It was in 1889 that the impetuous young adventurers, Mr. Morris and Mr. Kinsolving, went to Brazil, and the American Church Missionary Society asked permission to extend its work into that field. The western part of Nebraska was erected into the missionary jurisdiction of The Platte. The Board concluded to send

a general missionary to Alaska. Bishop Williams resigned his bishopric in Japan.

In October, 1890, the House of Bishops held a special session and elected Doctor Langford as bishop to Japan and the Reverend J. W. Chapman to Alaska. The former declined, and thus for the second time the foreign episcopate failed to gain a secretary from the Church's center. Through some technicality the election for Alaska was not confirmed, and for five years longer that field remained what one of the missionaries called it in 1893, "our Presbyterian Mission." The presiding bishop thought it impracticable to call the House of Bishops together to elect for Alaska or to put a bishop in charge, although the Missionary Council, held in the same month as that of the bishops' special meeting, asked for another election, and the Board of Managers in December, 1892, reiterated the appeal. The House of Bishops, meeting in October, 1894, replied to the renewed request of the Missionary Council of the same date, "that being called for a certain purpose, it could not act about Alaska." Possibly here was shown one ill effect of a habit soon contracted, by which the bishops seized upon the occasions of meetings of the Missionary Council to hold special sessions of their own, thus losing the influence which the arguments of clergy and laity might have brought to bear upon them in meeting together.

But while thus delaying about Alaska, the House of Bishops acted concerning Japan. Failing to secure a bishop, they met in February, 1891, and commissioned Bishop Hare to visit that mission and to administer affairs for six months or a year. The synod of the Church in Japan was about to be held. There was a

disposition towards an independent Church among the Japanese, and if no bishop of their own could be had to lead them, a visiting bishop could render important service. At this same meeting of the House of Bishops, Oklahoma and Indian Territory were withdrawn from Arkansas and made separate missionary jurisdictions. In the summer of this year Doctor Langford again visited the western mission field and later suggested that a commission of bishops, priests and laymen should visit there.

General Convention of 1892 commended the sailors upon the inland waters of the country to the care of the Board of Managers, but a committee appointed to consider the request referred the matter to the dioceses bordering upon the Great Lakes. The same year a renewed interest in the colored people was awakened. It was judged "unwise" to have a bishop consecrated especially for them, but the Board of Managers asked the Board of Missions to place the work under the care of some bishop "having territorial jurisdiction, but in such a manner as should not interfere with any diocesan." In 1896 a Colored Commission was again organized, with headquarters in Washington—another of those anomalous auxiliaries having no obligations towards the Board of Managers, but making ever increasing appropriations for its work, appropriations which it never realized and always looked to the Board to make good.

This was a weak point, or a necessary one, with all the auxiliaries. As has been noted, the Woman's Auxiliary shared in it, though after somewhat different fashion. Its specials in boxes supplemented the insufficient salaries paid to domestic missionaries and

provided supplies for missionary institutions, and, in money, gave to bishops and other missionaries, at home and abroad, tools with which to work and accommodations for their enterprises. The half of its first triennial United Offering, made in 1889 at the suggestion of Mrs. Soule, an enthusiastic member, was a special with which to build Christ Church, Anvik, Alaska, and so was the gift with which it marked this centennial year of the Church's history—$5,000 towards furnishing the chapel and Auxiliary room in the new Missions House. But in 1895 it added to the $21,000 which it had given in 1892, $56,000 more, thus completing the amount necessary to endow a missionary episcopate. This endowment furnished the yearly payment of the salary of a missionary bishop, and thus helped in meeting the appropriations of the Board.

In the reports of the Woman's Auxiliary no record appears that this action was taken with any view to influencing the Board of Missions as to Alaska, but the fact is significant that the Auxiliary's gift, used since 1898 to pay the salary of the bishop of that field, and the long deferred bestowal of the episcopate upon that territory occurred at this Convention of 1895.

Another aspect of the Auxiliary's influence was shown in its urging upon the Board activities for which it was unprepared. Bishop Auer's training school and the Bishop Potter Memorial House both had been discontinued. The Colored Commission had established in King Hall, Washington, a training school for colored clergy; and in the Church Students' Missionary Association, organized in 1887, Doctor Langford hoped to find a school for the training of other

young men so sorely needed in the domestic field. But when, in 1889, the report of the honorary secretary of the Woman's Auxiliary on "Training and Systematized Service of Women in the Work of the Church" dwelt upon the idea of a Central Training School as a fitting advance step for a Woman's Auxiliary to the Board of Missions, and the officers of the Auxiliary at their triennial meeting resolved that such a school was greatly needed and that the hearty support of the Auxiliary would be given to such an undertaking, neither did the Board authorize nor the Auxiliary inaugurate the plan, and it was left to such ardent and steadfast souls as Doctor Huntington in New York and Miss Coles in Philadelphia to establish schools which were to train many a missionary, but for which the Board assumed no responsibility.

The Board of Missions of this year had recommended the appointment from among the members of the Board of Managers of an Advisory Committee with whom the Auxiliary officers might counsel and consult as need arose. That this committee was hardly more than nominal may have been a cause why this and other projects of the Woman's Auxiliary did not sooner and more largely influence the whole body of the Church. In 1892, at the request and upon the nomination of the Auxiliary, the Board appointed advisory committees from Auxiliary officers, upon Systematic Giving, Publications, Missionary Workers and the Junior Auxiliary—which department of the Woman's Auxiliary it had officially approved in 1889. In 1891 Mrs. Twing had visited England, and in 1892-1893 and 1896-1897 had made two trips around the

world. In four volumes of a magazine—*Church Work*—in communications to the Church papers, in many visits to parishes and to branches of the Woman's Auxiliary, in a *Hand Book* upon the Auxiliary, as well as in triennial reports to the Board of Missions, she had presented an exhaustive study of legislation and training concerning the women of the Church. The outcome might have been more apparent had the Board's advisory committee and the advisory committee of the Woman's Auxiliary had some definite and practical connection.

It was March, 1893, before the bishops, at another special session, elected for both China and Japan. Early in 1895, at the request of the standing committee on Alaska, Bishop Barker of Olympia deputed the Reverend George Buzzelle of his jurisdiction to visit that district, and a report of this visit was made to the Board, which came to General Convention in October, again urging the House of Bishops to take immediate action. This appeal at last won a response, and the Reverend Peter Trimble Rowe, rector of Saint James' Church, Sault Ste Marie, in Northern Michigan, was elected. North Texas and Northern Michigan became dioceses at this Convention and the districts of Duluth and Asheville were erected. Also a redistribution of domestic missionary districts was made—Wyoming and Idaho being separated, Western Colorado was joined to Nevada and Utah, Indian Territory united to Oklahoma, and certain counties of West Texas were added to New Mexico. In January, 1896, Kentucky relinquished her appropriation in order that the Board might transfer it to the new diocese of Lexington.

In 1895 the Board of Missions suggested a new obligation in appointing a committee on Aged and Infirm Clergy and the Widows and Orphans of Clergy. At the same time, and again in 1896, it found itself in great financial straits. In 1895, faced by a deficiency of $100,000, the presiding bishop sent out an appeal which brought a response that met the immediate need. In 1896 the Board turned to the old solution of its difficulties—the reduction of salaries and stipends. In the latest summer months $50,000 was still needed. Mr. George C. Thomas of Philadelphia, who had been elected treasurer in the preceding April, before sailing for Europe, contributed $2,500 towards this amount. "Who will educate the rich?" Doctor Langford asked. The year closed without debt, missionaries were duly paid, but there was great caution in making appropriations. The Board set before the Missionary Council meeting in Cincinnati a plan for apportioning the amount of the appropriations among the dioceses, which plan the Council approved.

Doctor Langford had spent the summers of 1895 and 1896 in making personal appeals to prevent financial disaster. On the thirtieth of June, 1897, he sat at his desk, sending out one last plea in behalf of those whose work admitted of no vacation. Individual gifts had enabled the Board to meet the obligations of recent months; for July and August from $80,000 to $100,000 still were needed. Having sent out this call to the Church the secretary said that he had done all that was possible for him to do that year. Two days later, in the Catskill Mountains, where he had gone for rest combined with a brief return to the pastoral care he greatly loved, he was suddenly stricken down. Ten

years before he had asked the members of the Board for suggestions as to greater usefulness, and Doctor Dyer had replied from his long experience: "At the mission room all may ask if they could do more; but too much is expected from them. They cannot perform the duties of bishops, clergymen and parishes." Again an overweighted secretary—a good soldier to the end—had fallen in harness.

The Lambeth Conference was in session. A great company of bishops were in London, as were the secretary and honorary secretary of the Woman's Auxiliary to the Board of Missions. The bishops sent a message back to the Church at home, and again Bishop Henry C. Potter headed the names that signed it. "Doctor Langford," he wrote, "was a striking example of growth and enlargement in connection with unique and ever-enlarging tasks. His first work was not his best work, and his work grew better and better till the end. We who knew him in such various relations gratefully remember now his invariable courtesy and assiduity, and his no less invariable courage, energy and inspiring hopefulness."

In her report for the year, the secretary of the Woman's Auxiliary made a confession and added her testimony: "In the early days, when the late General Secretary of the Board of Managers first came among us, he did not know us; we did not know him. For a time there was a lack of mutual understanding which makes combined effort harmonious and delightful. But as years went on and Doctor Langford came to know the Auxiliary and the Auxiliary to recognize the manner of man he was, the Secretary of the Auxiliary would testify now, in the shadow of the removal of

his sunny presence, to his ever increasing confidence and friendliness, to his constant kindness and forbearance. Under his tutelage the lesson has been oft repeated of the welcome dependence upon the Board of Missions which the Auxiliary enjoys. And if sometimes to the women of the Church the men of the Church seem slow in their wise caution, they remember gratefully the friend and leader who could effect so much with a sudden outburst of enthusiastic effort, who carried his troubles with a smiling face, who thought no difficulty too hard to conquer, and who, in the last year of his life on earth, left them a motto for all years to come, 'As thy days so shall thy strength be.' "

Losing thus suddenly the services of its general secretary, for two years the Board continued its work before the vacant place was filled. Bishop Dudley of Kentucky declined the call to leave his diocese in order to give temporary help; the Reverend Doctors Lines, Lindsay and Alsop felt unable to give up their parishes when elected each in turn. Mr. Kimber, only recently returned from furlough on account of illness, was obliged to add the daily work of the general secretary to that of his own office.

But meanwhile, for the first time since the resignation of Mr. Wells, the treasurer became a recognized, practical force in the work of headquarters. Mr. Thomas was a man of large business affairs, he was singularly devoted to the activities of his home parish, he was foremost in promoting Sunday-school work in his diocese and beyond; and now, in addition to these claims, he threw himself heartily into the duties of his new position. He frequently visited missionary head-

quarters, and communication by letter, telegraph and telephone became a daily occurrence between his banking house in Philadelphia and the Church Missions House in New York. He was eager and ambitious that the Church should rise to the full measure of her missionary obligation. Yet at the same time his interest in individual men and needs was so great, that while on the one hand he was pressing all methods for meeting appropriations, on the other he was continually encouraging specials, through his own gifts or through enlisting friends in their behalf.

It was through the interest of Mr. Thomas that, in January, 1898, the Reverend H. L. Duhring of Philadelphia, secretary of the American Church Sunday School Institute, was appointed to urge the Sunday-school Lenten Offerings of that year for Missions; and that Fall, when the secretary of the Woman's Auxiliary suggested a combination of all missionary work of the young people of the Church, whether done by the Junior Department or in the Sunday-school, into a Junior Auxiliary which should be auxiliary to the Board of Missions and the Woman's Auxiliary both, the proposition was set aside in favor of a Sunday-school Auxiliary, composed of Sunday-schools contributing to missions, of which Doctor Duhring remained the sole agent.

The pressure of the Woman's Auxiliary was felt in another direction also. As early as 1875 Miss Cornelia Jay, chairman of the foreign committee of the New York branch, had begun to issue her pamphlets and catechisms on the foreign mission fields; in 1886 Miss Upfold of Indiana and Mrs. Tuttle of Missouri had become pioneers in more advanced mission study;

in 1889 Mrs. Winslow, returning from China, inaugurated the illustrated missionary lecture; in 1891, through the devotion of the Misses Beach of Hartford, the Junior Auxiliary Publishing Company (later named the Church Missions Publishing Company) was established, to supply pamphlets and study courses on our own missions and those of the Church of England; ever since its appointment by the Board, in 1892, the Woman's Auxiliary Committee on Publications had been at work, and mission study had now become such a definite and integral part of the missionary activities of the women of the Church that the Board of Missions was bound to take heed. Mr. Kimber was overweighted with the routine of the office and the rapid expansion of the work, Mr. Thomas was absorbed in making financial returns cover financial needs, there was no officer of the Board who could devote himself to the educational development; but so pressed was it by the growing desire for missionary information and the imperiousness of the call, that in June, 1898, the Board of Managers received the Junior Auxiliary Publishing Company as an Auxiliary which, however, should have no claim on it for financial support. In this way it acknowledged the benefit of the Company's help without making any money return for services rendered.

Meanwhile an extending mission field was also making its imperative demands. In 1898 the United States had acquired the new territory of Hawaii. The English Church had been established in 1861. On the death of the first Bishop—Staley—the archbishop of Canterbury had offered the bishopric to Bishop Whipple. The second bishop—Willis—consecrated in 1872,

more than once had called for workers from the States; in 1897 he asked for aid from the Board, but under existing conditions the Board felt it unwise to grant the help. Now, with the cession of territory, the responsibility faced them, and Bishop Nichols of California was sent to make a visit of investigation there. The next year the war with Spain brought still other fields into the Church's view. The Reverend J. T. Cole, secretary of the American Church Missionary Society, had been our sole representative at the last annual conference of the Foreign Mission Boards. These boards were now asking us to consider with them our position towards Cuba, Porto Rico and the Philippine Islands under their new relations to our government. The work of the American Church Missionary Society in Cuba had been interrupted by the recent war. The Board delayed farther action until the government's attitude towards these places should be more defined and the approaching General Convention should move in the matter.

And, just as this work in Latin countries long dominated by the Church of Rome opened before us, work which had connected us with members of the Orthodox Church of the East came to an end. Miss Muir, helper and successor to Doctor and Mrs. Hill, died in the summer of 1898, and the school to which they and she had given their devoted lives was discontinued. But through it two generations of Greek youth had been trained and for sixty years the public primary schools in Greece had been modeled upon its methods.

General Convention and the Board of Missions of 1898 met in Washington and took these matters into consideration. They endorsed the closing of the work

in Greece; they waited to consult authorities in England before acting on Hawaii and the bishop of Antigua before opening work in Porto Rico; they referred work for the English speaking people in Mexico and all the responsibilities incident upon new territory to special committees. The district of Kyoto was erected in Japan; again the western domestic mission field was re-distributed, and the districts of Laramie, Salt Lake, Sacramento, Boise and Spokane were set up; missionary bishops were elected for Asheville, North Dakota and Sacramento, also the election of a bishop for the United States of Brazil was approved.

As though in recognition that the increased mission field and the increased missionary episcopate must necessitate an increased number of workers, the Woman's Auxiliary gave its United Offering of $82,000 for the support of women missionaries. Again the report of the honorary secretary emphasized at length the value of training for service, and the first resolution offered in the Board of Missions was a proposal to establish a training school for missionaries. This proposition brought no farther action than the recommendation that missionary lectureships be given in theological seminaries, and that the training schools for deaconesses and Church workers established in New York in 1890, in Philadelphia in 1891, and in Saint Paul in 1896, be utilized for the missionary training of women.

And at last at this Convention, as a resource wherewith to meet the enlarged work, the Board of Missions referred action upon the apportionment plan moved by Bishop Brewer of Montana to the Board of Managers.

Before the year closed a standing committee on Mexico was appointed, and Mr. Forrester's salary was included in the regular appropriations; the United Offering was divided into equal parts for use in the domestic and foreign fields, and the appointment of five men to serve at the annual conferences of the Foreign Mission Boards was made.

In January, 1899, the Board of Managers made its third unsuccessful attempt to secure a general secretary, and then, to meet a need which had been long apparent, changed its by-laws in order to provide for an additional officer to be known as corresponding secretary of the Board. For this new office at the same meeting they chose a layman—Mr. John W. Wood of New York—who for nine years had served as general secretary of the Brotherhood of Saint Andrew, and for seven as editor of the Brotherhood paper, *Saint Andrew's Cross.* Mr. Wood delayed his answer until a general secretary should be chosen, and in March the Board appointed a committee of three bishops to recommend plans to the Board and supervise its work during this interim. This year saw missionary exhibits inaugurated in Philadelphia under the direction of the Reverend L. N. Caley, and in New York with the leadership of Miss M. A. Tomes, secretary of the New York Branch of the Woman's Auxiliary.

And so the work went on. A committee on behalf of the Assyrian Christians begged to be recognized as an auxiliary, and thus a slight link was again established with the Eastern Church. The Reverend G. S. Pratt was sent as our first missionary to Porto Rico, and Brotherhood men went to the Philippines. At the June meeting of the Board fifty-six delegates, "includ-

ing the women," were appointed to the "Ecumenicaal Conference on Foreign Missions" called for by the Foreign Boards and to be held in New York in the succeeding year. In the same month Bishop Whipple represented the Society at the Centennial of the Church Missionary Society of England.

In October, 1899, the Board of Managers elected the Reverend Arthur S. Lloyd, D. D., rector of Saint Luke's Church, Norfolk, Virginia, general secretary, and, upon his acceptance in November, Mr. Wood also accepted his election made in the previous January. At its December meeting the Board also created the office of local secretary and elected the Reverend Robert Kimber to that position, and they formally authorized the appointment of an agent of the Sunday-school Auxiliary to the Board of Missions, to which office in the following month they appointed Doctor Duhring. In December they also granted the Reverend Joshua Kimber a three months' leave. And thus, with the temporary absence of that long experienced officer and the advent of others new and untried, the nineteenth century closed, and the twentieth opened its gates of opportunity and adventure before the Church.

CHAPTER X

MINGLING CURRENTS

1900–1910

Part I

THE first ten years of the new century were marked with public events that could not fail to bear upon the missionary activities of the Church.

In 1900 came the Boxer Revolution, with the Society's subsequent refusal to benefit by the indemnity, and Secretary Hay's diplomacy which opened the way to American trade in China; the insistence upon a government license for mission schools of high grade in Japan, which relegated all direct Christian teaching to time out of school hours; the treaty with Spain, which added the guardianship of the Philippines and Guam to that of Porto Rico; the control of the Hawaiian Islands; the establishment of The Hague Court of Arbitration, which in two years settled twenty-four disputes between European and American powers. In 1901 the Exposition in Buffalo celebrated the commercial progress throughout the American continent, North and South; in 1903 for the first time a wireless message crossed the Atlantic, and the circle of the globe by cable was completed; the same year the Alaska boundary was settled, adding large mining lands to our territory; the Panama Canal Zone was ceded, and paid for in the following year; in 1906 Oklahoma and the Indian Territory were united in the State of Oklahoma.

At such a beginning of a new century as this, Doctor Dyer, senior member of the Board of Managers, died. He was in his ninetieth year, and had been known as the "Archbishop of the Evangelistic Party," but he lived long enough to say, "My old friends in Philadelphia, who were grand fighters in the past, seem not to realize that the war is over!" And no one would have watched with a keener interest than this veteran the methods of the new secretaries of the Board.

These two men, who had come into office together and who were to share nineteen years of closest companionship in work for the Church's good, were greatly unlike in upbringing and in temperament. Doctor Lloyd was a Virginian born and bred. Going from the Alexandria Seminary to a country mission and then to a city parish which grew rapidly under his care, beloved by a warm-hearted, united people, active especially among the men of the community, he came, a man of faith and prayer, to the metropolitan city of the country, a stranger to its point of view, to its emphasis on practicalities, to its financial and social standards. And in Mr. Wood, his most intimate associate—a typical New Yorker by birth and education, keen, quick, resourceful, with a voracious appetite for work and an inexhaustible fund of practical sympathy—he found the truest kind of a mate in his new endeavor, with whom he could work out through dark places the devious problems of the way. For below all outer differences lay that near kinship in spiritual life, which made them, while constantly corrective and supplementary to one another, in wonderful ways at one.

To bring to bear upon the Church the spiritual and educational power of the missionary principle was the primary purpose of both secretaries; but, as might be expected from their diverse training and experience, their methods were different. At once Doctor Lloyd began a long continued course of careful personal correspondence and interviews with individuals, pressing the deep value of their common calling upon clergy and laity alike. Mr. Wood, too, was an untiring letter writer, but he exerted his skill largely in a bold presentment before the givers of the Church of the continually recurring opportunities to give. Also, with a firm and telling editorial hand, he used *The Spirit of Missions* as the readiest means of bringing to the Church as a whole these endless opportunities, the prayerful spirit in which they might best be met and the need of an intelligent interest to guide in gifts and prayer. The opening pages of the magazine discussed, month by month, the "Progress of the Kingdom"; a page of intercessions and thanksgivings, entitled "The Sanctuary of Missions," succeeded to the page of "Miscellanies"; another, on the "Literature of Missions," was soon inserted; vivid and stimulating stories of their work were furnished by the missionaries; illustrations became more and more frequent; the number for February, 1902, began the annual succession of those which, since that time, have rehearsed the story of the work done among children and by children; the number for March, 1903, was the first, after many years, to have an illustrated cover.

Emphasis was constantly laid by the secretaries on the need of a larger supply of missionaries and of missionary education. The Church Students' Mis-

sionary Association was recognized as a very real auxiliary, though it was never officially given that position. Like the Student Volunteer Movement, this Association was a product of Mr. Moody's first International Students' Conference, held at Mount Hermon, Massachusetts, in 1886, and of the efforts of the visiting committee sent by that conference to schools, colleges and seminaries. It had held annual meetings ever since 1887, had furnished the support of a missionary to China, and was sending one after another of its members to the mission field. In the year 1898-1899 twenty-seven foreign missionaries had been appointed, a larger number than in any year before.

The secretaries of the Board found another body of helpers along the line of missionary supply in the Missionary Workers' Committee of the Woman's Auxiliary, the only one of its advisory committees continued after 1901. This committee sifted possible missionaries from among the women candidates, recommended them to the Board, and secured training for them in the deaconess training schools. Mrs. Twing's last triennial report, for 1898-1901, was an exhaustive treatise *On the Training and Systematized Service of Women in the Work of the Church,* supplemented by papers upon the same subject from experienced leaders in the foreign mission field. Of the report and papers a committee of the Board of Missions said: "They should be universally read and deeply studied, and no word of them neglected." They were the last contribution of the first secretary and only honorary secretary of the Woman's Auxiliary to the Church. Mrs. Twing died during the session of the General Convention held in San Francisco in 1901, and the representa-

tive body assembled at her funeral was the Church's recognition of the service she had rendered.

Immediately on coming into office, Doctor Lloyd began to press the value of missionary education. In January, 1900, with a courage born not only of ignorance, but of an unconquerable persuasion, which was to show itself repeatedly throughout his association with the Board of Missions, that what he believed to be right must be attempted under however difficult conditions, he inaugurated at the Church Missions House a series of monthly meetings for the clergy of greater New York. At these meetings plans were to be discussed for "a systematic extension of intelligent interest," and Doctor William R. Huntington, the rector of Grace Church, declared: "If there are any who have been under the impression that the ground covered by Foreign Missions is a narrow, petty or unimportant piece of territory, now will be the time to be undeceived. In no cause, for no object, is enthusiasm, and enthusiasm of the highest sort, more justified than in this. It is the cause of the unifying of mankind, the organization of the world."

But the slow processes of spiritual and intellectual missionary training did not appeal sufficiently to hold the rectors of large city parishes, immersed in practical affairs. They took part in a plan, proposed by the Board, for Advent services with special preachers, but soon the monthly meetings languished and were dissolved, to be revived only in 1904, under the Reverend R. L. Paddock, in the Junior Clergy Missionary Association of the diocese of New York.

But outside influences were at work in the new secretaries' behalf. In April, 1900, the "Ecumenical

Conference for Foreign Missions" was held in New York City. Delegates from the Board of Managers, the Woman's Auxiliary, the Church Missionary Society of England and the Church of England in Canada were among the 1,500 representatives of one hundred missionary societies in attendance; 600 missionaries from fifty fields were there; the audiences aggregated 160,000 persons; the secular press gave from two to four pages daily to reports on the sessions.

A permanent missionary exhibit in the Natural History Museum and a Missionary Department in the Art Museum of New York, and the formation of the Joint Committee of Women on the United Study of Missions, of which the honorary secretary of the Woman's Auxiliary was a member, all resulted from this conference. And no doubt it had its part, together with the influence of the Student Volunteer Movement, in leading to a development of missionary training for young people not distinctively of the student class. This departure, however, was more especially owing to a group of missionary leaders, among them the Board's corresponding secretary, Mr. Wood. These men, from the Methodist and Presbyterian Boards and our own, held two preliminary meetings in New York in 1901. A third was held in Toronto at the time of the Student Volunteer Convention in February, 1902, and, in the following June, at Silver Bay, New York, the Young People's Missionary Movement was organized. This developed later into the Missionary Education Movement, with its summer conferences and institutes, its text-books and leaders' helps, its aids to Sunday-schools, its department on systematic giving. Mr. Wood continued to be one of the pro-

moters of this movement; young laymen of the Church gave it substantial financial support; the general secretary encouraged Junior leaders to take its training; its publications were introduced into the Junior Department, as were those of the United Study Committee among the study classes of the Woman's Auxiliary.

But, in place of these text-books, or as supplementary to them, these classes and the Lessons Committee of the American Church Sunday School Institute were calling for more literature on the Church's Missions, and the Board again recommended the pamphlets of the Church Missions Publishing Company. In 1900 Miss Huntington and Mrs. Barbour of Hartford, Connecticut, printed an account of the China Mission; Miss Jarvis, head of the Junior Auxiliary in Connecticut, published a sketch of early American Church History—*The Planting of the Church*—and the Woman's Auxiliary issued courses of mission study and started a small library. In 1901 Mrs. Morrison of Duluth printed a manual entitled, *Flinging Out the Banner.* The corresponding secretary of the Board, who was editor as well, noted in *The Spirit of Missions* a "Publication Department" at the Missions House, and in the January number printed a paper on *How to Start a Study Class,* written by the Reverend Everett P. Smith, serving under the Reverend Doctor Rufus W. Clark in Saint Paul's Church, Detroit, who had acquired his method of teaching missions through the Student Volunteer Movement. In March, 1901, the Board itself took a timid step in advance. It appointed Mr. Wood on a committee to have charge of the missionary books at the Missions House, and allowed that

committee to ask for a special gift of $500 for the purchase of more volumes and for $200 annually in following years.

From other sources suggestions of different kinds had come before the Board. The missionary council, held in Louisville in October, 1901, recommended Boards of Correspondence and Conference in different sections of the Church; also that there should be four missionary councils in different places instead of one annually. Bishop Satterlee of Washington would transfer all missionary discussion and legislation from General Convention to the House of Bishops and the Board of Managers; Bishop Doane of Albany would have, as missionary executive, the presiding bishop elected from the House of Bishops. *The Spirit of Missions* declared the need to be not "changed machinery," but "more fuel and more fire." Bishop Brewer of Montana affirmed that "change of heart" not "change of canon" was needed.

General Convention of 1901 referred all changes of constitution to its next meeting; also the appointment of one or more field secretaries with salaries. It did, however, allow the selection by the Board of district secretaries—rectors to serve without salaries. And finally it recommended to the Board of Missions the adoption of the Apportionment Plan, and a committee was appointed to serve till the next Convention, which should apportion the amount of the appropriations of the Board among dioceses, with the understanding that each diocese should furnish the quota so assigned.

It may have been with a view to making good any possible lack among the dioceses that Doctor Lloyd, still little known to the members of the Woman's

Auxiliary, came before its triennial meeting at this Convention with a stern recall to duty. From the days of its early beginnings, members of the Auxiliary had been close personal friends of the individual domestic missionary bishops. Bishops Morris and Hare, Bishops Elliott and Garrett, Bishops Talbot and Leonard and Rowe, and others consecrated for work in the domestic mission field between 1872 and 1900, coming East from time to time, often received their warmest welcome and the readiest response to their appeals from the women of the Church. The Board gave to these bishops their carefully calculated portions, all inadequate for the sufficient support of their missionaries, and only increased slowly and painfully as the intelligence of the Church was awakened and her conscience aroused. Meanwhile, for schools and hospitals, for supplies for households and institutions, for women helpers and extra means for missionaries, the bishops naturally turned to these ardent friends who claimed that a Woman's Auxiliary to a Board of Missions existed not only to help the Board to fulfil what it had undertaken, but also to enable the work in the mission field to grow by supplementing what that Board had promised.

One effect of this understanding was to make possible the enlargement of the Board's enterprises in general, as when the Auxiliary gave its United Offerings for the support of women to be regularly appointed as missionaries by the Board. But in 1901 it devoted its United Offering—$107,000—entirely to specials. Of its income and contributions for the year 1900-1901, in money and boxes, amounting to $421,000, only $65,000 had helped the Board in the redemption

of its pledges to the mission field. It was a repetition of the difficulty which had faced Doctor Langford in 1886. Doctor Lloyd brought these facts clearly before the meeting; reminded the women that they should share, as well as supplement, the tasks of the Board, and asked them for an annual contribution of $100,000 for general missions. In six years the appropriations had risen from $451,000 to $600,000; one million was now being called for.

Such an increase in the measure of support was inevitable. Bishop Whitaker had visited Cuba; Bishop Whipple, Porto Rico; Bishop Johnston and Bishop Doane, Mexico, and had reported on their needs. The Japan mission had been divided, and the Reverend S. C. Partridge consecrated as first bishop of the district of Kyoto. There was Porto Rico, with only two of our clergymen among 950,000 people; Cuba, with the American Church Missionary Society stationed at three places, but with services in a storehouse in Havana, the very key to all the country; the Philippines, with first small beginnings made by army chaplains and members of the Brotherhood of Saint Andrew; Mexico, with its ever recurring appeals; China in the throes of the Boxer Revolution, with Mr. Ingle spending ten months of his furlough in traveling over 25,000 miles to tell of the open door and the sure birth of the National Church; Japan, with its new complication of teaching only under government license and at the same time inculcating the Christian faith. What did Bishop Graves' call to divide the China mission; what did twenty-one volunteers for the Philippines, with an appropriation of only $2,000; what did Kansas' cry for division where, if its bishop were to hold one

service each day in a different town, it would take him three and a half years to make a complete visitation; what did the six new missionary districts—Porto Rico, the Philippine Islands, Honolulu, Salina, Hankow and Cuba, which Convention was erecting and for which men were being elected bishops—what did all these mean and necessitate but that the Church must recognize the increasing growth of her opportunity and pour out abundantly of her store?

And the men who must set the machinery of the Apportionment Plan in motion were the very ones who could not let the work wait for its slow progress. They, better than any others, knew how imperative were the needs; they also knew how readily Christian hearts will respond when touched by individual appeals. They, too, knew full well that the increased appropriations called for were, after all, but a slight tax upon the ability of the people of the Church to give; and thus this very period of inaugurating the new system became an era of "authorized specials." Already in February, 1901, the treasurer, Mr. Thomas, had reported to the Board a personal gift of $5,000 for the education of foreign missionaries' children, and had pledged $8,000 for a church in Porto Rico and $20,000 from himself and his wife for work in the Philippines. At the meeting in March of that year the Board had endorsed Chaplain Pierce's call for $100,000, also for the Philippines, and had approved specials for China and Japan. In October, before the meeting of General Convention closed, the corresponding secretary asked $15,000 of the Woman's Auxiliary for Saint Mary's Hall, Shanghai, as a memorial to Mrs. Twing. At meeting after meeting in the succeed-

ing years, the officers of the Board themselves, or when possible the bishops concerned, pressed need after need upon the Board and won its interest and approval. Twenty-five thousand dollars for Saint John's University, Shanghai; $100,000 for the cathedral, Manila; $12,000 for Saint Luke's Hospital, Tokyo; churches for Wuhu, Ngankin, Ponce, Yamagata; houses for Bishop Schereschewsky in Tokyo and Bishop Rowe in Sitka, and for missionaries at Wusih; Ingle Hall at Boone University, Wuchang; the Leonard Memorial Nurses' Home, Salt Lake; the Girls' School, Bromley, Liberia; Saint Luke's Hospital, Manila; Saint Luke's Hospital, Shanghai; Saint Paul's College, Tokyo; Saint Elizabeth's House, Honolulu; the catechetical school, Hankow; the wing for the hospital at Boise; Saint James' Hospital, Anking; the Boone Library, Wuchang; $152,000 for relief after earthquake and fire in California; $6,000 for famine sufferers in China; the trade school in Hankow; the Bible Woman's Training School, Sendai; the Dean Gray School, Mexico; the cathedral, Havana; the new Saint Andrew's Priory, Honolulu; Saint Margaret's School, Tokyo; the restoration, after fires and typhoon, of the church at Port au Prince; Saint Agnes' Hospital, Raleigh, and mission buildings at Sagada—one after another, in long succession, these and other appeals for specials were set by the Board before the Church in the years 1900-1910.

Meantime the treasurer published monthly statements of apportionment returns. "The Woman's Auxiliary and the Sunday-schools," it was said at first, "are the only organizations that in any way witness against diocesanism and parochialism." Yet the new

plan so soon took root that by January, 1902, all but four of the contributing dioceses and districts had increased their parochial contributions, and the Board and its officers were trying to formulate, with the missionary bishops, some method by which the weaknesses of continual special pleading might be avoided, and at the same time the means obtained to meet the need. In 1902 the Board entered into an agreement with the bishop of Arkansas to furnish an annual $4,500 for that diocese, provided he could raise an equal amount. In 1905 the bishop of Asheville presented a plan for such an increase of appropriations as would cover the amount of needed specials in all fields. Through this plan the Church might retain the incentive of personal contact with the bishops, while the bishops would become pleaders for the whole work and not merely for their respective dioceses. Through a committee and through the general secretary the missionary bishops were consulted, and all approved of action that should relieve them of asking for specials. But the Board lacked faith and courage to make such a venture.

Still, during these first years of the new century, the tide of missionary interest was surely rising. A series of Advent meetings, held in Rochester, in December, 1901, brought out the resolution that the men of the Church should be organized for mission study; it became a more usual occurrence for missionary bishops and other missionaries to speak at meetings of the Board; the farewell service held in May, 1902, before the departure of Bishop Brent for the Philippines, and the conference and services held in July for eleven outgoing missionaries were notable events; and so were

the missionary campaigns held in 1902 and 1903 in the Middle West and on the Pacific Coast. The American Church Missionary Society began to suggest a general conference for Church workers. In Philadelphia, under Mrs. J. N. Mitchell, a series of normal study classes was being conducted with remarkable effect. July, 1904, saw the first of the Church's summer schools for missions, planned by Miss Jarvis and held in New Milford, Connecticut, with an attendance of 140. And in August, through the efforts of Mr. E. M. Camp, lay secretary of the American Church Missionary Society, 302 persons registered at the Vacation Conference at Richfield Springs, New York.

General Convention of 1904 was held in Boston and was marked by the presence of the Archbishop of Canterbury. Incidents noted at the time evidenced that conferences and schools for Church and missionary instruction were surely needed. Visiting members of the Woman's Auxiliary reported themselves as from the dioceses of "Eastern Massachusetts," "Northern Ohio," "Western Pennsylvania," "Illinois" and "Wisconsin." Officials at the Information Bureau knew nothing of the Board's corresponding secretary, Mr. Wood, and seemed never to have heard of the Board of Missions. Several thought Doctor Lloyd was rector of Trinity Church, and more than one declared the visiting archbishop to be "the head of our Church, same as the Pope of Rome"!

Some enlightenment, however, must have resulted from these Convention weeks. In their course, for the first time, afternoon sessions of the Board of Missions were introduced. For the first time missionary bishops from the Philippines, Porto Rico and Honolulu

were there to tell their story; the Panama Canal Zone —a little territory ten miles by forty-seven, just acquired by the United States—was placed under the presiding bishop's care; after ten years of faithful service Mr. Forrester had lately died, and Mexico, with its 763,000 square miles—a region larger than Alaska—was erected into a foreign missionary district, and the Reverend Henry D. Aves chosen bishop, although his work was restricted to the twenty-one Anglo-Saxon congregations to be found there, until the thirty-two or more native congregations placed themselves under his care. A bishop for Cuba also was chosen, as were successors for Bishop Leonard of Salt Lake and Bishop Ingle of Hankow, and an assistant for Bishop Hare of South Dakota; the Colored Commission was ordered to be replaced by a committee chosen by the Board, and finally a new missionary canon was passed, doing away with the Board of Managers, and erecting its membership into the Board of Missions, to meet monthly and report directly at each Triennial to General Convention. The general secretary and general treasurer of the old Board of Managers were elected to the same offices in the new Board of Missions. By joint action with the American Church Missionary Society, the Board assumed the work of that Society in Cuba and Brazil; and, although to safeguard its trusts, the corporation was retained, the society itself became practically a department of the Board of Missions by adopting the general secretary and treasurer of the Board as its own. And finally, at the suggestion of Mr. Thomas, the laymen undertook to make a missionary thank offering to be presented at the next Convention, to be held in Rich-

mond, Virginia, in 1907, as a commemoration of the planting of the Church at Jamestown three hundred years before.

Speedily following General Convention, in December, 1904, the Board appointed a Standing Committee on Colored Work to serve for the next three years. This committee sent out a request to the bishops in charge of such work to furnish them with reports and suggestions, and as a result, in 1905, the American Church Institute for Negroes was formed for the purpose of strengthening the educational department of that work. In January, 1906, the Board virtually adopted the Institute as one of those auxiliaries always pressing enlarging opportunities and urging increased appropriations or specials. Previous to this, in November, 1905, the seven unsalaried department secretaries were succeeded, on nomination of the general secretary, by three secretaries with salaries, viz., the Reverend J. G. Glass of Anniston, Alabama, for the Fourth and Eighth Departments, the Reverend R. W. Clark of Detroit for the Fifth and Sixth, and the Reverend J. A. Emery of San Francisco for the Seventh.

CHAPTER X

MINGLING CURRENTS

1900–1910

Part II

IN the same month—December, 1904—in which it formed its committee on Colored Work, the Board of Missions at last created an educational department and called the Reverend Everett P. Smith, then rector of Trinity Church, Pocatello, Idaho, to be its first educational secretary. Mr. Smith came into office in March, 1905. His duties were "to organize study classes, arrange missionary meetings and make a study of the Mission field."

For fifteen years the Student Volunteer Movement had been conducting its correspondence course with college men and women. It had issued twenty-two text-books, and in the year 1904 its educational secretary was directing the work of 900 classes, with a membership of some 15,000 young men and women students. Since 1901 the United Study Committee and the Young People's Missionary Movement had been doing a similar work with the women and young people. Without special organization and officers, the Woman's Auxiliary, aided by the Church Missions Publishing Company, had quietly continued its mission study, and in the year preceding Mr. Smith's appointment this Company had prepared a Course of Lessons upon Alaska and the Church's Mission there. *Japan*

for Juniors had been written for and printed by the Society, and in one month the secretary of the Woman's Auxiliary alone had received requests for aid in missionary reading and study from one hundred branches as widely scattered as from Vermont to West Texas, from Los Angeles to Fond du Lac. In the last seven years seventy-five per cent of the young men who had volunteered for foreign missions had been members of the Church Students' Missionary Association; others of its members had become domestic missionaries; it was only a natural result of such companionship that those taking charge of parishes at home should be eager to train their people in missionary knowledge.

The need of such knowledge and its practical application to missionary affairs was increasingly felt not only among these. From the first appointment of department secretaries, Doctor Clark, secretary of the Fifth Missionary Department, had been their leader. For several years he had served as chairman of the Michigan Diocesan Commission for General Missions, and had found the work of the commission seriously handicapped because of the ignorance of the laity regarding missions. And words written by a bishop from the Far East surely described another cause of this lack of a personal missionary enthusiasm: "Every time I come back to the United States the thought that comes first and stays longest is that of the enormous increase of wealth and luxury. The old simple life in which America used to have pride is vanishing or has vanished. One feels that it is not good for people to be so oppressed by material things, as we are now."

In November of 1904 Doctor Clark secured a meeting of laymen from the twelve dioceses of the Middle West to discuss these difficulties. Mr. J. L. Houghteling, president of the Brotherhood of Saint Andrew, presided; the general and corresponding secretaries of the new Board of Missions and one lay member, Mr. George Gordon King of Rhode Island, were present. Mr. Wood described the Lay Workers' Union under the auspices of the Church Missionary Society of England; the conference recommended diocesan committees like that in Michigan in the other dioceses represented, and inaugurated a Layman's Forward Movement of the Middle West. Two years later, to a day, on November 15, 1906, a small group of men met in New York to keep the "Haystack Centennial." This meeting resulted in the Laymen's Missionary Movement, bringing together men of different communions, with which our own rapidly expanding Forward Movement later coöperated.

A first action of this Laymen's Movement was to accept an invitation from missionary leaders in Great Britain to a laymen's conference there. Among the six laymen from America who attended were two Churchmen—Mr. William Jay Schieffelin and Mr. Silas McBee. Mr. Schieffelin described the occasion as a "layman's movement to create a missionary party among laymen."

From this conference a committee of sixty-six laymen was appointed to visit foreign mission fields. Our Forward Movement had no official connection with the conference or its decisions, but already, in the spring of 1906, the corresponding secretary of the Board had gone with Bishop Knight to Cuba, and in the following

summer, by appointment of the Board of Missions, the general secretary and the Reverend Doctor R. F. Alsop, a clerical member from Long Island, started on a year's travel among the missions in the East. Shortly afterwards one of the lay members of the Board visited Cuba; another represented the Board at the laying of the cornerstone of the new house of the S. P. G. in London. And in the early summer of the succeeding year there came back to the officers of the Board reports of large and important gatherings in the East. In April, 1907, a conference was held in Shanghai of representatives of the missions of the Anglican Communion, similar to others which had previously met in 1899 and 1903. This year for the first time priests as well as bishops were in attendance, in preparation for the organizing of the independent Church in China, to be effected in 1912. Later in the same month the Morrison Centenary Conference was held, also in Shanghai. This was attended by 1,000 persons representing a body of 4,300 non-Roman missionaries and Chinese Christians numbering 750,000. In April, too, the World's Christian Students' Meeting assembled in Tokyo where, in spite of the outcome of the recent war with Russia, Archbishop Nicolai received the warmest welcome because of his goodness and his loyalty to his adopted home.

In June, by request of a general meeting held in London, the Board united in "a great memorial presented simultaneously from all the Churches at The Hague Conference."

Meanwhile in the absence of Doctor Lloyd, in order to give temporary help at headquarters, the Reverend H. L. Burleson, dean of the cathedral,

Fargo, North Dakota, was called to the Church Missions House. "The Educational Department" under the editorship of Mr. Smith was introduced into *The Spirit of Missions.* In 1907 the presentation of *The Little Pilgrims and the Book Beloved,* by Mrs. Marie J. Hobart, of Trinity Parish, New York, brought the value of the mystery play and the dramatization of missions into notice. Of this play Bishop Greer said: "Could it be produced in every parish, there would be no difficulty in securing abundant offerings for missions."

When the Board met in May, 1907, Mr. Kimber reviewed the forty years of his service and the changes he had seen—from the two rooms rented from the Bible Society to the possession of our own Church Missions House; from the yearly receipts of $190,000 to $1,500,000; from the four domestic and two foreign missionary bishops to eighteen domestic and nine foreign.

General Convention of 1907 met in Richmond. The bishop of London, whose predecessor had remotely governed the infant colonial Church, and Bishop Montgomery, secretary of the Society which had given it its fostering care, were honored guests.

The committee on the Men's Thankoffering had labored for large results. The Reverend H. R. Hulse had visited every diocese and district in the United States, except Alaska, in its behalf, but the men brought only $775,000 of the million hoped for, and when the suggestion was made that they should mark each triennial with a united gift, the bishops vetoed it, lest it should interfere with yearly offerings for the apportionment.

Missions were brought before this Convention as a part of its actual work. Missionary enthusiasm seemed in process of becoming what the Archbishop of Canterbury was declaring it to be in Great Britain, "not the fad of a few" but "the deliberate conclusion of the statesmen and the inquirers of the world." Obedient to the action taken in 1904, missionary matters were decided by concurrent action of both Houses, not, as previously, in joint session, Convention sitting as the Board of Missions.

Eight missionary departments were now formally constituted by canon, and were empowered to organize and to select their own names, to organize missionary councils auxiliary to the Board of Missions, to elect department secretaries with salaries and terms of office fixed at pleasure of the Board of Missions, to select, each, a representative beside this secretary to attend meetings of the Board, and to receive and distribute, should they decide to do so, their respective apportionments among the dioceses.

In the domestic mission field Western Colorado was separated from Utah, Nevada and Sacramento, and Eastern Oregon from Oregon; Western Nebraska was again made a district, under the name of Kearney; Wyoming and Utah were erected into districts; Southern Brazil, also, was finally made a foreign missionary district, and Bishop Kinsolving, after serving for nine years as bishop of the Brazilian Episcopal Church, elected missionary bishop in charge of the new district. The Negro question was warmly discussed. A plan came from Arkansas, advocating the consecration of three Negro bishops and the organization of a separate Negro Church; one from

Pennsylvania proposed the erection of missionary districts on racial lines, and the consecration of bishops for them; a third plan suggested the election, in any diocese, of a suffragan, without right of succession. This last plan, without application to Negroes only, was approved, and referred to the Convention of 1910 for final action.

In October, 1907, the presiding bishop appointed the Reverend H. B. Bryan archdeacon of Panama, and, on the death of the commissary, Bishop Satterlee of Washington, in February, 1908, made Bishop Knight of Cuba his successor. Missionary departments met to organize, the Seventh or "Southwest" in January, 1908; the Sixth or "Northwest" followed in the same month; the Eighth in May.

In that same January 1,500 English Student Volunteers met in Liverpool. Should the Churches of our country, it was said, give as the Student Volunteer Movement was then giving, the yearly united missionary contributions would be $70,000,000 instead of $7,000,000. In March 2,000 delegates to the first international conference of the Young People's Missionary Movement met in Pittsburgh. At the March meeting of the Board of Missions, Mr. Robert H. Gardiner, then president of the Brotherhood of Saint Andrew, reported a recent meeting in Chicago of executive officers from seven lay brotherhoods connected with various Christian bodies, which had resolved upon an effort to secure an Advent week of prayer. In April Dean Burleson was again called from North Dakota to be a secretary of the Board. In the same month Carnegie Hall, New York, was crowded to hear the report of the visiting committee

of sixty from the Laymen's Missionary Movement. This Movement was now so active that in places like Topeka the contributions had grown from $7,500 to $25,000; in Saint Louis from $56,000 to $250,000. The June number of *The Spirit of Missions* proposed a Church Prayer League, a fruit of the "Kiukiang Prayer League," started in Philadelphia in 1905 by friends of the Reverend A. R. Van Meter in behalf of himself and his work at Kiukiang, China.

In June, 1908, the corresponding secretary of the Board and the secretary of the Woman's Auxiliary were among the 5,000 members of the English and American Churches who met in London as delegates to the Pan-Anglican Congress which preceded the Lambeth Conference of that year. The Congress opened with a service of penitence and intercession in Westminster Abbey, and closed with a great service of thanksgiving in Saint Paul's Cathedral. At this time an amount equalling $1,650,000 was offered as a united gift, and the bishop of Dorking made a personal offering of self, which resulted in his appointment as missionary bishop of South Tokyo.

From this visit, on leave of absence granted by the Board, the secretary of the Woman's Auxiliary continued her journey and spent the next year in the mission field, visiting China, Japan, the Philippines, Honolulu, and dioceses and missionary districts on the Pacific coast.

In that year of absence many changes occurred. In July, 1908, by the death of Bishop Henry C. Potter of New York, the Board lost one who had served the general missions of the Church for over forty years, and in that of the Reverend Doctor W. R. Huntington,

one of the oldest and most faithful of its members. In August, Deaconess Sybil Carter died, whose life had been a cheer and an example to many; in January, 1909, Doctor Clark, foremost among the department secretaries, was taken, and in April, Mr. Thomas, the Treasurer of the Board, who for thirteen years had devoted himself and his means enthusiastically to the interests of the Missionary Society. Nor were these the only losses. In January, 1909, the Church Missions Publishing Company asked to have its auxiliary connection with the Board dissolved, and became again an unofficial organization, and in the same month Mr. Smith resigned his position as educational secretary to become dean of the cathedral, Boise.

And then, in June, the general secretary resigned. Four times since becoming general secretary of the Board of Missions, Doctor Lloyd had been elected to the episcopate—in 1903 by Mississippi; in 1904 by Kentucky; in 1905 by Southern Virginia, as coadjutor; in 1908 by Maryland. Four times he had declined. Now came his election as bishop coadjutor of Virginia, and this election he accepted. The committee on nomination of a successor asked Doctor Lloyd to allow his resignation to take effect on the day before his consecration, which day was set for October 20, 1909. They also recommended delaying any election until General Convention of 1910, at which time, according to canon, a new election must be made; and they asked the Board to appoint a committee to recommend to that Convention a change of canon which "should give the General Secretary a new name" and make his "the great inspiring presence and power of our entire missionary work," also to make it pos-

sible, if thought desirable, to choose a missionary bishop for the position.

The Board endeavored in some measure to stem this tide of change and loss. At its meeting in February, 1909, it added, temporarily, the work of the educational department to the duties of the corresponding secretary. Through the Reverend J. J. Gravatt, Jr., secretary of the Church Students' Missionary Association, it received an amount sufficient for two years' support of two student secretaries, and in the same February it appointed Mr. Gravatt and Deaconess Henrietta R. Goodwin as these secretaries, to serve for two years, after which the question of continuance in office would be considered. In April Dean Burleson was elected a secretary, with duties to be assigned by the general secretary. In September Mr. George Gordon King was elected treasurer, and Miss Grace Lindley, formerly head of the Junior work, first in the diocese of Newark and then of New York, and who, since May, 1908, had been helping in the office of the Woman's Auxiliary, was appointed assistant to the secretary there.

The last month of Doctor Lloyd's term of office held advances along other lines. At the meeting of the Board in March, 1909, Mr. J. C. White, secretary of the Laymen's Missionary Movement, described the methods of that Movement and announced plans for an approaching missionary campaign, and the Board asked its secretaries to share in this campaign so far as their duties might permit. In April a committee was appointed to make a further study of the methods of the Movement, and to take steps, in connection with it or otherwise, to awaken all baptized

persons to such a sense of their individual responsibility towards the Board's growing needs as should show itself in systematic offerings worthy of those needs and of their own power to give. In September, acting on the suggestion of the committee, the Board asked thirty laymen to form a nucleus of one hundred, representing different dioceses, to "ensure an attendance of Churchmen at the gatherings" soon to be held. These meetings took place from October sixteen to December fourteen in eighteen centers, with an attendance of nearly 25,000 enrolled members.

January, 1910, was the seventy-fifth anniversary of *The Spirit of Missions*. General Convention of 1835 had reported 736 clergymen in the Church, and 36,416 communicants; that of 1910 was to record 5,516 clergymen and 929,117 communicants. The missionary offerings for the year had grown from $23,500 in 1835 to $1,200,000 in 1909.

The death at this time of Mr. Marston, the originator of the Sunday-school Lenten Offering, suggested a similar comparison of these gifts. In 1878 they had amounted to $7,000, by 1909 they had grown to $147,000, and in the course of the history of the effort they had aggregated $2,150,000.

In April Bishop Lloyd was elected to succeed Bishop Scarborough, of New Jersey, on the Board of Missions, and was chosen a member of the advisory committee. In May a "National Missionary Congress" was held in Chicago. Churchmen attending this congress conferred together separately, and sent a message to the Board. They affirmed their sense of the personal responsibility of every Churchman for the parish, the diocese, the national Church, the world;

they advocated an "adequate policy" of parochial organization, missionary education, and weekly missionary offerings, and called for an every member canvass throughout the Church. They urged the practice of mid-day prayers, the use of *The Sanctuary of Missions,* enrolment in the Prayer League, and regular intercessions for the extension of Christ's Kingdom, especially at the Holy Communion; and they undertook personally to carry out in their own congregations the suggestions made.

In June 1,200 official delegates, among them again the corresponding secretary of the Board and the secretary of the Woman's Auxiliary, attended the World Missionary Conference, held in Edinburgh, at which the Anglican Communion was prominently represented.

Such occasions could not fail to influence. In speaking of the death of Mr. Thomas, Doctor Lloyd had said: "From this death the shock of life has come." So at this very time the summer schools and conferences became more effective, the Woman's Auxiliary and Sunday-schools more helpful, Eucharists, intercessions, self-denials, more constant, the missionary councils more practical in discussions and suggestions. A Sunday School Department was opened in the October number of *The Spirit of Missions,* under the conduct of the Reverend W. E. Gardner, department secretary for New England. By this time all the eight missionary departments authorized in 1907 had been organized, and salaried secretaries elected.

In October, 1910, General Convention met in Cincinnati. The plan for the election of suffragan bishops, not on racial lines but for practical purposes

to relieve overworked diocesans, was adopted. The districts of Eastern Oklahoma, Anking and San Joaquin were erected. Arizona was separated from New Mexico. Bishops for the new districts were chosen, as well as one to succeed Bishop A. R. Graves, resigned from Kearney. The presiding bishop—Bishop Tuttle of Missouri—who in his youth had been sent to the empire field of Montana, Idaho and Utah, and who, at seventy-three, was vigorous and lion-hearted beyond most younger men, declared the convention to be "shot through web and woof with the thread of Missions." The usual business sessions and meetings for reports and addresses were supplemented by a layman's mass meeting, and, under the direction of Miss Lindley, the Woman's Auxiliary instituted a school of missions. The gathering of groups of Church people who met in behalf of their special interests had greatly increased since the Woman's Auxiliary to the Board of Missions had first had its headquarters in Minneapolis during General Convention of 1895, and the friends of religious education and of social service urged their claims, until Convention created a general board for the one and appointed a temporary commission, which in 1913 became permanent, for the other.

And, finally, a new missionary canon was passed, providing for a Board of forty-eight members, in equal numbers of bishops, presbyters and laymen, one-half to be elected by General Convention, one-half by the departments, to hold quarterly meetings, with an executive committee to act between these sessions. The office of general secretary was abolished, and the office of president established in its place.

This president might be bishop, priest or layman. He was to hold office for six years, and was to be entrusted with the administrative and executive affairs of the Board. The treasurer also was to be chosen by Convention. The president was to nominate to the Board secretaries required by the work, and these secretaries were to serve as his council of advice.

On the twentieth of October, in its last session, General Convention made the election to this new office, with its greater honor and increased responsibility. Having watched his course as general secretary for ten years past, it called Bishop Lloyd for the second time from Virginia, and on the first anniversary of his consecration, to return to the Church's Missionary center as the first president of the Board of Missions.

CHAPTER XI

THE ONRUSH OF WATERS

1910-1916

Part I

THE Board of Missions at once realized that in the placing of a real executive at headquarters a new force had been introduced. At its first regular meeting after reorganization, February, 1911, Bishop Doane of Albany, former vice-president and long-time presiding officer, speaking from the floor, addressed the president of the Board. "For years," he said, "I sat where you are now sitting, and you sat here, and this is the best and most remarkable meeting of this body which I have ever known. It is the Lord's work; I thank Him for it."

At the preceding meeting, in November, 1910, when the new Board was organized, Bishop Lloyd presented the tasks that lay before it. It had become, he said, "The Church's Board of Strategy." Its first necessity was to make a study of the field—conditions of American citizens in congested or isolated districts; the movements of the population and their significance; the immigration of foreigners and how they might be helped to become good citizens; the conditions surrounding the Indians and the Negroes and how these might be improved; conditions abroad, especially in places where the American Church had been

planted—and all this with a view toward deciding a national policy for the Church.

These suggestions of the president of the Board were especially timely, made as the census for 1910 was being published, whose figures showed the population of the continental United States as nearly 92,000,000—with its island possessions added, 100,000,000 and over—and that, while in 1870 one-fourth of the population was of foreign descent, in 1910 this percentage was nearly one-half.

Bishop Lloyd went on to say that the next necessities before the Board were: To study its own resources; to gain exact information as to financial strength; to report great undertakings of the Church; to render an itemized account of expenditures. The president finally declared that the Board must recognize itself as only one of many Christian forces at work, and that, therefore, it must study every force making for righteousness; that it must set forward the epoch-making movement among laymen; come into close contact as friends and allies with other Christian Boards, and, especially, confer with them on hard questions.

The Spirit of Missions for January, 1911, quoted words of Doctor DeKoven, at one time warden of Racine College, Wisconsin, and champion of the High Church Party in the Conventions of 1871, 1874 and 1877, which were well fitted to mold the temper of the Board and its officers. "Let us remember," said this former leader in the Church's councils, "that the questions which divide us are infinitely petty in the light of the work we are called to do. Let us, with one heart and one soul, find our unity, not in any intol-

erant assertion of our own views, but in the work, the mighty work for Christ and for the dying souls of men, which will bind us all to the cross of the loving Saviour, and in Him to one another."

And when the Forward Movement was instituted as the method of the Board's activity, Bishop Lloyd explained it as an effort to place before the Church the true situation of missionary affairs; a call to the Church to realize her opportunity; an attempt to provide $500,000, in excess of all apportionments and other sources of revenue, for the enlargement of the work. It was "an endeavor to raise money" but "before that, it was an endeavor to realize the mission and opportunity of the Church." And "back of both of these" it was a "determination to share better than we have ever done before in the ideals which fill the heart of our Master."

Churchmen, who during the last four years had taken part in the Laymen's Missionary Movement, became ardent advocates of the application of its methods in behalf of the Church's Mission. A diocesan treasurer, who had served as chairman of that Movement in Houston, Texas, the president of the Brotherhood of Saint Andrew, who had arranged for its convention in Philadelphia, rejoiced that the Forward Movement had also been inaugurated, and a deputy to General Convention in 1910 said that when he asked if missions had always had so prominent a place upon the programme, he was told it was the first time this had occurred, and he believed that the Laymen's Missionary Movement in part accounted for the fact.

Such men as these appeared before meetings of Church Clubs and at laymen's dinners, and explained and advanced the claims of the Forward Movement. Stirring reports of the Laymen's Missionary Movement, as it passed from city to city, were presented to the Church. Distinct statements as to our condition were emphasized, and startling facts set forth—6,671 congregations in the Church; 2,773 meeting or exceeding their apportionment; 2,218 falling short; 1,680 giving nothing; appropriations for 1909-1910, $1,162,740; offerings from living givers, $901,302; had each communicant given an average of ten cents a week, the total would have been $142,000,000. In the United States were 5,400 of our clergymen to 91,000,000 individuals; in lands in which the Church had foreign missions there were ninety-one clergymen whom the Church had sent and 142,000,000 persons. At home there was one clergyman of the American Church to each 17,170 of the population; abroad, one to each 1,560,000. In seventy-five years there had been given through the treasury of the Domestic and Foreign Missionary Society $28,000,000, or less than the cost of three modern battleships. In 1910 the Christian people of the United States had given for foreign missions $10,000,000; in that same year, in the United States, $87,087,000 had been spent for confectionery.

Statements such as these were poured forth in rapid succession, in order to arouse the Church to action; and again other helps were given from outside. Since the death of Mrs. Twing, the secretary of the Woman's Auxiliary, and later others of its officers had served successively on the committee on the United Study

of Missions. This committee for ten years had issued an annual text book and had sold 600,000 volumes; and now it celebrated its tenth anniversary by holding a "Woman's National Foreign Missionary Jubilee." Beginning in January, 1911, sixteen meetings were held in cities throughout the country. Churchwomen—missionaries, officers and members of the Woman's Auxiliary—joined in these, traveling, speaking, arranging the places of meeting, entertaining guests, contributing of their means. The enlargement of Saint Margaret's School, Tokyo, was the special Jubilee gift of the Church folk who shared in this coöperative endeavor.

Another joint enterprise was inaugurated in the spring of 1911 when the Reverend A. M. Gardner, who had managed "The Orient in London," came to this country to serve as manager for "The World in Boston." Doctor Samuel B. Capen, a layman, president of the American Board, acted as president of the affair, which lasted from April twenty-four to the twentieth of May. Clergymen and laymen and women of the Church were among those who transformed the Mechanics' Building into a miniature "World" and acted as stewards. President Taft at the White House in Washington touched an electric button which lighted the hall in Boston, and a great throng of 8,000 persons joined in singing *The Star Spangled Banner*. Doctor Capen, Bishop Lawrence of Massachusetts and Doctor Booker T. Washington of Tuskegee were the speakers. On Sunday the teachers and older scholars of the Sunday-schools went in procession through Boston Common, preceded by bands and the Boys' Brigade, to see the wonderful and

inspiring sights. To this exhibit, as well as to the Woman's Jubilee and the Forward Movement, the comment made by a Central New York Churchwoman would apply with an equal discrimination: "The modern methods of Christian extension seem to me historical and philosophic. This spirit of kindling enthusiasm through the collecting of a multitude, and appeal to what some characterize as sensational, possibly spectacular, has surely been manifest in the Church through all ages—just the same in the days of the Crusaders, in the pilgrimages which are still a Roman practice, in Methodist camp meetings, in the preservation of shrines, in revivals, Sunday-school processions and ritualistic observances." And again a solitary woman missionary in Alaska wrote: "I want a share in the Jubilee. Please add fifty dollars from my stipend to the fund for foreign missions. It is a thank-offering for the honor and privilege I have had in being one of the workers in the mission field. And isn't the Forward Movement splendid! I wish I had a million dollars to help it on. The whole missions subject grows more and more interesting and absorbing, and I am glad I live now, instead of a hundred years ago!"

The "World in Boston" was succeeded in the fall by the "Orient in Providence," and during the next two years similar exhibits were given in Cincinnati, Baltimore and Chicago. In 1913, at the time of General Convention, under the management of Miss Margaret J. Hobart, and as a work of the educational department of the Board, an exhibition of the same kind entitled "Everywhere," was held in the Cathedral Close, New York. Some 400 stewards or guides

assisted, impersonations and mystery plays were given, and 30,000 visitors were in attendance. In 1915, when the Panama Canal Exhibition was held in San Francisco, the Missionary Boards exhibited, and Miss Hobart again, in behalf of our Educational Department, managed an exhibit from the Church Missions House and enlisted the services of many helpers.

It was four years earlier than this last exhibition that an article in *The Spirit of Missions* for May, 1911, had drawn the attention of the Church to the field which the bishop of Antigua had already pressed the authorities to consider. The United States Government had established at Cartago, Costa Rica, a Central American Court for the settlement of differences between the republics. In doing this, it had assumed, as the writer of this article—a Fellow of the Royal Geographical Society—remarked: "a certain neighborly authority over their affairs." This writer, who had traveled much and had become accustomed "in backward countries" to look to the mission compound or settlement as an oasis full of hope for better things, said that in the republics of Guatemala, Salvador, Honduras and Nicaragua he had "looked for such in vain." In Guatemala and Honduras, he asserted, the Roman Church had lost its power. A book entitled *Central America and Its Problems,* written after this visit, doubtless had its share, together with the development of the Panama Canal Zone, the opening of the Canal, the promulgation of Senator Lodge's "new Monroe Doctrine" and the eagerness of other missionary societies and boards, in strengthening our own Board's sense of responsibility towards the nations lying at our doors, and in presenting a vision of influence and

reflex influence which might bring to the Christian peoples of North and South America alike the best each had to bestow.

The subject was brought before a special meeting of the House of Bishops, held at the Church Missions House in October, 1911, to elect bishops for South Dakota, Kyoto and Wuhu, in the questions raised at the same time concerning the autonomous but dependent Church in Haiti and the possibility of a missionary district in Central America. After fifty years in Haiti, thirty-seven of them as bishop, Bishop Holly had died in March, 1911, and the orphaned and feeble Church turned to the Church in America for help and guidance. The House of Bishops appointed an advisory committee, of whom the president of the Board of Missions was a member, with power to act, and gave the same power to a commission already appointed by the Board of Missions to visit Haiti and to report. The decision as to a missionary district in Central America it referred to the General Convention of 1913.

In April, 1912, the House of Bishops held another special session. Bishop Van Buren had resigned the district of Porto Rico, and Bishop Knight of Cuba was placed in charge. In January he had been one of the commission to visit Haiti, and had brought back a report from the Church there, which now memorialized the House of Bishops, asking to be made a missionary district. The bishops deferred action upon this request, but until action should be taken placed the Church in Haiti under the care of Bishop Knight, whose field in Latin America was certainly large and varied. In January, 1912, he made his fifth annual

visitation of the Panama Canal Zone, and he was continued in charge of this field after his resignation of Cuba, in 1913. In February, 1912, Bishop Lloyd visited Mexico, and in April Mr. Wood visited Porto Rico.

It was a year later, in March, 1913, that the annual conference of Mission Boards took under special consideration the problem of Latin America and how help might best be given there. Among other missionaries the Reverend J. G. Meem, our missionary from Brazil, spoke from his long-time experience, testifying to the need for help. Missionaries and representatives of Mission Boards agreed that such help must be "to construct, not to destroy; to proclaim positive truth, not to denounce the message of others; to find the best in their work and to bring that best to completeness; to bring about the largest practicable measure of coöperation in order that the inherited divisions of the past and their resulting weaknesses might not be perpetuated among Latin American peoples, familiar with the outward and visible unity of the Roman Communion."

A couple of years passed, however, before any practical suggestion resultant from this conference was brought before the Board.

Meanwhile, it was repeatedly insisted that the Church should inform herself as to what others were doing. Striking facts were again set forth, as when General Leonard Wood was quoted as saying that the people of the United States had spent more in the last year for auto tires than was appropriated for the Navy ($124,800,000); that the salaries of chauffeurs exceeded the amount spent on the Army ($150,-

000,000); while all recorded gifts for Christian work abroad, from all communions in the United States, amounted to $14,900,000 as against $150,000,000 spent on moving picture shows.

The Mission Boards again united in a plan for a campaign, the Laymen's and the Missionary Education Movements helping. Preparatory work was to be done between September, 1913, and February, 1914, for the purpose of deepening the spiritual life and promoting missionary education, that so gifts of personal service and of money might be increased. Conferences were planned to be held in as many towns of 5,000 persons as possible, and in March a simultaneous every-member canvass among all communions was to be held. Bishop Lloyd served as chairman of the committee which inaugurated this venture, and in May, 1913, the executive committee recommended it to the Board which, after long discussion, voted "our participation undesirable." In the following October, however, they requested the president to attend a meeting of the Continuation Committee of the Edinburgh Conference to be held in November at The Hague.

Bishop Lloyd went to this conference, and noted, as an outstanding feature, the attitude constantly taken that Christians must "come close together in order that each may understand the other's point of view and their differences be reconciled for love of their common Lord." He was conscious of an "increasing sense of loss in the absence of representatives of the Greek and Roman Churches." He brought away, as the "most profound and sobering impression," the stupendous opportunity offered to the American

Church, in its freedom—"hindered by neither political relations nor local traditions," and its Catholicity—as it "preserved the truth of the Order which is the witness of the Resurrection and the Sacraments without which man's efforts must fail."

The Kikuyu incident, brought prominently before the public at this time, showed how far the Christian Church still was from a happy unity and how true Bishop's Lloyd's conclusions were. In the summer of 1913 a conference had been held in an obscure village in Africa. Baptist, Methodist and Presbyterian missionaries met with others, and the English bishops of Uganda and Mombasa were among the leaders. Together these missionaries considered their common problems and questioned how far they might present a united front before the overwhelming powers of evil set up against them in that dark and heathen land. At the close of the sessions, the two bishops administered the Holy Communion to their fellow-members in the conference, in the Scotch church, the English mission having no church building in the place. Their brother bishop of Zanzibar, who had gone to Africa under the Universities Mission, while the others had been sent by the Church Missionary Society, protested against this action in a public letter. Newspapers in England and America were ready to seize on the occasion. The circumstances would surely "divide the Church of England into hostile camps and shake the foundations of the Church in America." Cardinal Bernard Vaughan of London was eager to assert "that while the Church of England might be 'high or broad or low,' it would certainly 'not be long.' "

The fast approach of the world war which, with all its harm, brought men of different races and tongues and creeds nearer one another than they had ever been before, swept this incident, along with a thousand others of Church and state, into ancient history, but it had its influence no doubt on more than one action of the Board of Missions and its members. Thus, when in February, 1914, Doctor John R. Mott, chairman of the Continuation Committee of the World's Missionary Conference, came before the Board to present the plan of a general organization for the helping of all Boards to secure missionary volunteers, and to study missionary problems—such as those which confronted the Continuation Committee, the Board of Missionary Preparation, the Foreign Missionary Conference of North America and the Student Volunteer Movement—and to ask the Board to share in the necessary expense, the Board, while approving the general plan, decided that it could not appropriate from its usual funds for such a purpose, and that any financial support from the Church must come through special contributions.

Another year passed by. In February, 1915, a recommendation was brought before the Board of Missions to the effect that elected representatives should attend a conference on work in Latin America, soon to be held at Panama. The decision made in May, 1913, that the Board should not coöperate officially in the United Missionary Campaign had disappointed many of those most ardent in their desire to see the Church take a foremost place in missionary enterprise. Without the knowledge of the Board of Missions, a resolution had been presented to the House

of Deputies in General Convention of that year, calling upon Convention to state that the Board had full authority to coöperate with other Boards of Missions in "the united effort to arouse, organize and direct the missionary spirit and activity of Christian people, to the end that the people of this Church may be enabled to discharge their duty to support the Mission of the Church at home and abroad through prayer, work and giving." This resolution was offered in the closing hours of Convention, was adopted almost unanimously by the deputies, went to the House of Bishops when crowded with final business, and was not concurred in. When, in February, 1915, the matter of the Panama Conference came up, this non-concurrence was made the ground for a refusal to act in the matter, and the subject was laid on the table. The president was absent from this meeting, but in May the question was reopened; and, in spite of much opposition, the Board, taking the view that this particular act of non-concurrence in 1913 did not abrogate long-time principle and practice, decided that it was entirely competent to send delegates. For many years officers of the Board of Missions had been conferring with officers of other Mission Boards. In 1909-1910 Churchmen had taken a leading part in the National Missionary Campaign conducted in eighteen centers under the Laymen's Missionary Movement. In June, 1910, twenty-two Churchmen, among them Bishops Anderson of Chicago, Lawrence of Massachusetts, Brent of the Philippines and Roots of Hankow, together with Mr. Wood, secretary of the Board of Missions, and the secretary of its Woman's Auxiliary, were included in the 1,200 authorized delegates to the

"World Conference" held in Edinburgh. General Convention, meeting four months later, had requested the Board to continue to enlist the coöperation of laymen in the Church's Missionary work, "through the Laymen's Missionary Movement and in such other ways as the Board may deem best." At the same time the House of Bishops had put on record "its admiration of the results accomplished by the Laymen's Missionary Movement" and its earnest desire that the "principles embodied in the Movement might abide," and had appointed "a committee of Godspeed" to the Movement—five bishops to counsel with and advise "Churchmen and other workers in the Movement and to report to the House from time to time matters of special interest in connection with the Laymen's Missionary Movement for Christian Missions."

And while approaching the question of Christian unity from this standpoint, this same General Convention of October, 1910, exemplifying the Church's all embracing vision and ability to enter upon all lines of friendly advance, had also appointed a joint commission to arrange for and conduct a conference with all Christian Communions throughout the world on all questions touching Faith and Order. Also, as late as May, 1913, the Board had given the assurance that in a few years the American Church would gladly accept the responsibility in Central America, and had urged the approaching General Convention to ask the Board to send a deputation to study conditions there and to report in 1916. Bishops and missionaries whom the Church had sent into Latin America were foremost among those advocating the benefit of mutual conference, hoping to present that feature of the

Church, both Catholic and Protestant, which gives her the ability to see both sides of mooted questions, and to approach in a friendly and helpful spirit fellow-workers, Roman and non-Roman alike.

It was this array of facts that influenced the president of the Board to press representation at the Panama Conference, and to make of the one strong objection urged—that preliminary notices had taken an unhistoric and un-Christian attitude towards the Roman Communion and its work—the strongest argument for representation. This view of the matter finally prevailed, although the question was brought up for renewed and prolonged discussion at the meeting of October, 1915, and opposition grew so strong that five members withdrew from the Board. This opposition influenced the final action. The Board appointed delegates, but they were to go with the understanding that the Conference should be held along the same general lines as the Edinburgh Conference; that it should not legislate ecclesiastical questions or missionary policy; that it should recognize all elements of goodness and truth in any religious form, approaching the people in no critical or antagonistic spirit, but in the spirit of charity; that its invitation should be extended to all Christian communions, and that our own delegates should go "for conference only, and with no purpose or authority or power of committing this Board to coöperation."

The delegates sent were Bishop Brown, since 1914 coadjutor of Virginia, but for all his previous ministry a missionary in Brazil, the bishops of the missionary districts within the Latin American countries, and the president of the Board of Missions.

The Panama Congress took place in February, 1916. About three hundred delegates and visitors attended, one-half from Latin America, the rest from the United States, Canada and the European Nations. Some hundred and fifty residents of Panama visited the sessions. The president of the Board of Missions reported as results: The speedy publication of a statement of conditions in Latin America, carefully compiled; the assurance that future aggressive work would be carried on without denunciation of others; that only the best material would be sent to the work; that the work must be continued under a well-defined policy, based on definite knowledge, strengthened by intelligent coöperation and mutual help. The Board, meeting in May, heard the report and also the action of the Congress in forming a Continuation Committee to keep the field and its opportunities before all Christian people. Upon this committee Bishop Brown had agreed to serve, asserting that in doing this he had acted as an individual and not as a member of the Board, and had neither desire nor right to commit the Board of Missions or the Church to any scheme of coöperation whatever. The Board, therefore, sent out a message to the effect that the authority and power of the delegates had ended with the Congress, and that Bishop Brown's action was, as he himself declared, individual and not representative. At the same time, the president of the Board of Missions reported that he had been asked to request the appointment of one of its members upon this Continuation Committee, but that he had decided not to do so. He recommended, however, that a committee be appointed to study conditions in Central America and

to recommend to General Convention the erection of a missionary district there—a proposition which already, for three years past, had been before the Church. In the intervening time before General Convention this field and its opportunities were further presented through the pages of *The Spirit of Missions,* and when Convention met it was decided that the presiding bishop should enter into such negotiations as might be necessary to take over such work in Central America as might be transferred or ceded by the Church of England; also that, on the completion of such negotiations, the House of Bishops should be authorized to accept the cession of this work, and to establish a missionary district in the Canal Zone and Central America, and to elect a bishop.

Thus, as *The Spirit of Missions* said, the preliminary steps were taken towards launching a new enterprise, showing a realization of the Church's duty towards the Republics south of Mexico, where American influence was steadily increasing and where thousands of Americans in business had been left without the Church's care. In that same region, also, were to be found from one and a half to two millions of pagans of the native races, presenting a field of fine adventure for the missionaries of the Church.

CHAPTER XI

THE ONRUSH OF WATERS

1910-1916

Part II

SIDE by side with these movements which linked the Church's progress with that of fellow-Christians alert in missionary enterprise, went the specific actions of the Board for our own work to be done definitely by our own people.

Impelled by the call of the president following upon his election in 1910, the Board of Missions sent out its first message in November of that year. The appropriations had been increased to $1,370,000; it asked the Church for $500,000 more—to meet new expenses entailed by the new missionary districts which had been erected, to enable it to use legacies exclusively for building and other special needs, to wipe out debt, to advance the work.

The method by which the Board proposed to effect these undertakings was the establishment of diocesan committees for the Forward Movement. Each of these committees was to be divided into sub-committees of two members each; to each sub-committee a certain number of parishes was to be assigned, and to the authorities of each parish the sub-committees were to present the message of the Board. The sub-committees were to secure in each congregation the appointment

of a committee to make a personal canvass for weekly offerings, to introduce wherever possible the double-pocket envelopes, and, above all, to urge the habitual use of prayer. For such a campaign as this the Board would furnish needed literature, and the office staff stood ready to help. This staff then consisted of Mr. Wood and Mr. Burleson, secretaries, Mr. Kimber, associate secretary, Mr. King, treasurer, and Mr. Roberts, assistant treasurer. In March, 1911, the Reverend F. J. Clark, rector of Saint Barnabas' Church, Reading, Pennsylvania, succeeded the student secretary, Mr. Gravatt, and in April the Reverend A. R. Gray, chaplain and Professor of Apologetics at Sewanee, became educational secretary. In May, 1912, after forty-five years of "conspicuous and faithful service," Mr. Kimber retired, dying the following December, at the age of seventy-six. Coming, a layman, in 1867, to the help of the then foreign committee, in one capacity or another, sometimes with the weight of the entire secretarial work upon him, Mr. Kimber had borne with an unswerving diligence and devotion the burden and heat of a long working day. Upon his retirement Mr. Clark succeeded to his duties, with the title of Recording Secretary, and in January, 1916, the Reverend C. E. Betticher, Jr., who had been for ten years in the Alaska Mission, became managing editor of *"The Spirit of Missions."* Mr. Betticher also superseded a business manager—a two years' experiment—and was associated with Mr. Burleson who for six years, either in connection with Mr. Wood or singly, had been editing the missionary magazine.

This was the force that between the years 1910-1916 met with the president of the Board of Missions as

a Council of Advice. Upon these men fell the management of the office and the payment of obligations. In emergencies they had to arrange for appointments and furloughs. They considered all matters requiring action by the Board or its executive committee and submitted them for such action; they recommended appeals for special needs. The executive committee—three bishops, three presbyters and five laymen—met monthly, the Board quarterly. The Board meetings seemed to have become fixed at the Church Missions House, but in 1912 a new departure was made. The February meeting was held in Chicago, when the doors for the first time were formally opened to the public; the December meeting of the same year was held in Indianapolis, and that of October, 1914, in Minneapolis. Beginning with February, 1911, these quarterly meetings were prefaced with a celebration of the Holy Communion, in addition to the accustomed noon prayers for missions.

Upon the Board's endorsement of the president's message in November, 1910, and at its request, the executive committee sent out a call to "the members of every congregation of the Church" to take part in the Forward Movement. The department secretaries were enlisted in its behalf; double-pocket envelopes were provided, notes upon the progress of the Movement constantly appeared in *The Spirit of Missions*. The first year's work brought a gain to the treasury of $122,000, but the next year, 1912, saw the number of dioceses completing their apportionment less than the year before; and though by 1913 some fifty dioceses were commending the plan and it was being tried in about 1,200 congregations, the Board

could be prevailed upon to make but a small increase of appropriations, and for six months only, for the largely increasing work.

It was those to whom the Church looked as her leaders who were often the most backward in their missionary enthusiasm, the least ready to endorse financial ventures in a spirit of courageous faith. Thus when in General Convention of 1913, the field of wide endeavor and clamoring advance was being presented in joint session, the bishops asked permission to withdraw. Bishop Brewer of Montana vehemently protested, the deputies voted overwhelmingly in opposition, and the bishops stayed. Again, when a New Hampshire layman moved a plan for annual gatherings of laymen for the study of national, diocesan and local aspects of the Church's work, together with an annual corporate Communion, with offerings to be brought triennially to the opening service of General Convention, while the deputies approved, the bishops rejected the motion. Bishop Lloyd declared that a "harmful conservatism" ruled the Church; that, so far as the work of extension was concerned, no more unity of thought and action marked her course than when Bishop Kemper was consecrated. He called upon the Convention to consider what should be done about the rural population, immigrants, the student class; he asked for a commission to prepare a working plan which "should substitute for an army of individuals asking for help, the Church, the Body of Christ, laying before His servants the opportunity for their devotion." He urged that a plan for organization of the work be presented in 1916. Mr. King, while he reported that for the fifth time in sixteen years, con-

tributions had equalled the sum appropriated to the dioceses, warmly seconded all that Bishop Lloyd had said.

Meanwhile, following the Convention of 1913, the Board at its meeting in February, 1914, again turned to the bishops. Again it asked for diocesan committees to spread propaganda; it suggested that diocesan Church Clubs might be used; it called for conferences with the Committee on a Nation-Wide Preaching Mission, for Easter offerings for missions, for the wider introduction of the Every Member Canvass and double-pocket envelopes, for the systematic communication between the diocesan committees and the treasurer of the Board; for cooperation on the part of these committees in securing $40,000 which was needed to restore the reserve funds.

The treasurer sent out monthly statements reporting parish contributions in each diocese, and wrote letters which dwelt upon the giving of money as a sacramental sign of spiritual love, and the Board at this same February meeting took a bold step in advance, in resolving to use ten per cent of its undesignated legacies for equipment of the permanent missionary plant, beginning with the continental domestic field. Still, the May meeting reduced appropriations.

The Forward Movement Notes recorded a joint canvass held in March, 1914, in the three parishes of Wilmington in the diocese of East Carolina, and in March, 1915, after a year's preparation, that diocese conducted the first diocese-wide campaign.

At the meeting in May, 1914, the Board appointed a committee to consider its relation to the Church Pension Fund which Bishop Lawrence of Massachu-

setts was inaugurating. He had undertaken to raise $5,000,000 for this fund, and in October resigned from the Board in order to devote himself to its interest.

And then followed the outbreak of the World War, with its diverting claims and its ever more imperious demands. The establishment, in 1910, of Mr. Edwin Ginn's World Peace Foundation; Mr. Carnegie's gift, in the same year, of $10,000,000 to hasten the "abolition of international war"; the International Peace Conference of Christian Churches assembled at Constance, Germany, on the very day war was declared—all seemed to receive an irreparable blow. But Bishop Lloyd sent out his message: "Old things will be passing away; men's hearts will be failing them. The Churches will have fallen short if they do not hear clearly the message from the Father. Men will be reassured if they be shown the Risen Christ." *The Spirit of Missions* printed President Wilson's call to prayer, and an appeal from Doctor Watson, rector of Holy Trinity Church in Paris, for supplies for the bureau of relief established there. Notes on war relief work constantly appeared, while along with these were pressed the growing needs of our own missions and the necessity for redoubled energy and gifts.

Meanwhile the Board of Missions entered upon the year, September, 1914–September, 1915, with accumulated deficits of seven years, amounting to $254,244.86. At its meeting in February, 1915, it resolved upon raising an Emergency Fund of $400,000; first, through the members of the Board, personally and within their respective dioceses; secondly, through individual gifts throughout the Church, equal to one day's wage or income of each contributor.

The One Day's Income Plan had an interesting origin. Only a fortnight previous to the Board meeting Mr. Samuel Halle, head of a large department store in Cleveland, had suggested the sharing of one day's earnings with the destitute of the city. Newton D. Baker, then mayor of Cleveland and later Secretary of War, set apart February fourth as the day for this action. No personal solicitation was made, but in response to public notices within only one week's time $81,167.81 was received. Mr. Roberts, the Board's assistant treasurer, read this in a New York paper and brought it to the attention of others, and a plan, based on that worked out in Cleveland on the fourth of February, was inaugurated for the Church by the Board of Missions at its meeting on the tenth. The Reverend R. Bland Mitchell of the diocese of Mississippi, who had volunteered for the China Mission but had been prevented from service there, and who, the year before, had accompanied Doctor Gray on a missionary journey to the East, was called to press this work. Through Mr. Mitchell's diligent labors, and those of some of the bishops and other members of the Board, the threatening emergency was more than met; by September 1, $416,211 had been received, and, for the first time in eight years, the missionary treasury was free from debt. The cost of conducting the effort ($15,966) was defrayed from a legacy left to the Board for such purposes by the late treasurer, Mr. Thomas. At its December meeting the Board appointed a committee to continue the One Day's Income Plan. It was approved by General Convention of 1916, and, together with a day of con-

tinuous intercession in the chapel at the Church Missions House, became a yearly practice in the Church.

It was doubtless with a sense of relief and thankfulness at the result of this recent enterprise that the Board meeting in October, 1915, resolved to give the first $50,000 of its receipts from legacies to equipment in the domestic field. In 1916 it came to General Convention again free from debt, and with the proposal to secure the full amount of the year's appropriations from actual offerings, to increase apportionments yearly, and to use its undesignated legacies for constructive work in both the domestic and foreign fields.

This work was being presented in an increasingly comprehensive way through the representations made from the different departments or provinces. It was from the eighth department that the enlargement of the scope of the American Church Seaman's Institute was pressed. In May, 1911, the seventh department asked for an apportionment of men. In February, 1913, there came from the fourth department an appeal for the Board to take over the missions among Southern mountain people as a special feature of its work. From the third department came the request for the formation of a Bureau of Immigration. The meeting in May, 1913, considered and acted upon propositions received from the eighth department, to the effect that the Board's methods with the domestic continental missionary bishops be brought more into accord with those pursued with bishops in the foreign field—as, that appointments be made by joint action of the bishops and the Board; that volunteers agree to remain at least three years in the field of their appointment, unless released by the same joint action;

that allowances be made for dependent children, etc. In 1914 the seventh department, upon its erection into a province, proposed a "Board of Strategy" for the Southwest, with an executive committee and an assistant corps of workers, and asked again for an apportionment of men as well as of means. This proposition demanded attention because of the pressing and peculiar need. While in New England there was one communicant to every fifty-two of the population, in the vast Department of the Southwest there was but one in 280—"the smallest proportion in the United States," so said the provincial secretary. "To solve the problem the Church must know the field, the religious forces at work—all such forces as well as our own." At its primary synod, held in January, 1914, this province took the initiative in organizing for missions, religious education and social service. To the Board meeting in December, 1915, the synod of the first province sent a request that current expenses, instead of gross income, be made the basis of the parish apportionment. The sixth department asked for additional episcopal supervision for South Dakota. The seventh called for a survey of conditions in that province, and that domestic missionary appropriations might be increased until the people should be able to meet their obligations, and that the domestic missionary bishops might have more freedom in the disposal of those appropriations. Surveys of the religious conditions and the strength of the Church within their borders were presented from the second, fourth, fifth and sixth provinces, and, in a masterly speech, Bishop Reese, coadjutor of Southern Ohio, brought the Mid-West and its outstanding needs for the efforts of Chris-

tians and Churchmen before the General Convention of 1916.

Contributory with the Forward Movement and the growing sense of a personal entity in the provinces, to the advances made in the years under review, were the continued and increasing activities of the Publication and Educational Departments of the Board. From September, 1910, for two years *The Spirit of Missions* had conducted its Sunday-school Department, under the Reverend W. E. Gardner, secretary of the first missionary department. At the close of 1911, in the interest of economy, the Board discontinued its own children's paper, which it had issued for sixty years, and arranged with The Young Churchman Company of Milwaukee to edit a monthly issue of their weekly paper, and to this paper Mr. Gardner transferred his help in November, 1912, when he became first secretary of the General Board of Religious Education. In April, 1912, the Board had saved its treasury still further—to the extent of some $4,000 yearly—by substituting in *The Spirit of Missions* for more than twenty pages of acknowledgments by dioceses, parishes, missions and individuals, two pages acknowledging receipts by provinces and dioceses only.

The editor of the missionary magazine strove to make up for any lack of interest through this change by increased attractions in style and illustrations. The Educational Department also became more stimulating to the intelligence and interest of the Church. With the coming of Doctor Gray as educational secretary, in 1911, and of Miss Emily C. Tillotson in February, 1914, as assistant secretary in charge of the educational work of the Woman's Auxiliary, this work constantly

enlarged. An Educational Department appeared in *The Spirit of Missions.* Busy officers at headquarters and missionaries in the field prepared textbooks for adult classes. The leaders and members of these classes were largely officers and members of the Woman's Auxiliary and leaders and friends of the Juniors. Miss Sturgis of Massachusetts, Miss Newbold of Japan, Miss Giles of New York, prepared Junior textbooks; missionary plays and pageants followed each other in quick succession; stereopticon lectures, exhibits and sales became more frequent; the Church Missions Publishing Company continued its contributions; and, from Pennsylvania, came annually a Church Missionary Calendar, through which, from 1909, the mission field has been brought day by day before the minds and hearts of the people of the Church. The Educational Department furnished headquarters for these varied interests, and, by degrees, established depositories for illustrated lectures at different centers,—Boston, New York, Washington, Rome (Georgia), Cleveland, St. Louis and San Francisco. At summer conferences information and inspiration were yearly renewed, and, as early as 1912, the Board of Missions noted with approval the presentation at the Cambridge Conference, in the first province, of the interests of the Board of Religious Education and the Commission on Social Service, which had been authorized by General Convention of 1910.

But foremost among agencies for enlisting and continuing direct personal interest were the constantly recurring incidents in the mission field itself. Revolutions in Cuba and Mexico, revolution and famine in China, marked these years. In 1911 the cathedral in

Hankow was transformed into a hospital; a missionary physician at Wuchang was made president of the Red Cross in that region, and the "Order of Felicitous Grain" was bestowed upon him and two others of our medical missionaries. Missionaries in other parts of China served as almoners on the Famine Relief Committee. Bishop Brent went from the Philippines as a delegate to the International Opium Conference at The Hague. Men trained in the China Mission were given responsible posts in the new government and sent to represent it in other lands, and women in increasing numbers entered upon opportunities unknown before. That government called on all Christians to unite in prayer for wisdom in meeting critical problems. In the fifty-eight years of Archdeacon Thomson's ministry in China he had seen a feeble mission with two native deacons and seventy communicants develop into three missionary districts, with fifty-one native clergymen, a body of 11,144 baptized and 5,036 confirmed members. Such facts compelled the Board's approval of the gift made by the Woman's Auxiliary from the United Offering of 1910 for Saint Hilda's School, Wuchang, and brought them, in February, 1912, to ask the Church for a China Equipment Fund of $200,000. In the April following, by a union of the English and Canadian dioceses with our own, the *Chung Hua Sheng Kung Hui*—the Holy Catholic Church in China—was organized.

And so likewise with Japan. During the six years under review, Bishop Williams and the Reverend John Liggins, our first missionaries to that country, and Archbishop Nicolai, hero missionary there of the Russian Orthodox Church, had died. When Bishop

Williams and Mr. Liggins reached Japan, in 1859, and the priest Nicolai in 1861, so far as is known there was not one native Christian in the Island Empire. In the lifetime of these men, the Christian membership had grown to 150,000; the *Nippon Sei Ko Kwai*—the Holy Catholic Church in Japan—had been organized in 1887, and of these Christians 13,000 were on her communicant list. When, in 1912, the Minister in Home Affairs called a conference of representatives of all religions, the thirteen Shinto sects, the twenty Buddhist, the Christians of various names—Baptist, Congregational, Methodist, Presbyterian and Reformed, the Greek, the Roman, the Anglican—the Board might well congratulate itself that, in the preceding year, it had approved a budget of $150,000 to strengthen our educational work at Saint Paul's School, Tokyo, and had granted a loan towards the amount.

In the course of these same years other workers, revered and honored, were taken. In 1911, the Reverend W. J. Cleveland died, who, going in 1872 to the wild and savage Indian tribes of South Dakota, had lived through all the heroic episcopate of Bishop Hare, to see ninety-two mission stations established among them, and, out of their population of 25,000, 11,507 baptized, and 5,142 communicant members of the Church. In 1911 also Bishop Kendrick died, after twenty-two years in New Mexico; and, after their shorter service in the episcopate, in 1913, Bishop Robinson of Nevada, in 1914, Bishop Spalding of Utah, and, in 1915, Bishop Biller of South Dakota were taken. And then, as suddenly as the last two of these, in 1916, passed Bishop Ferguson, for fifty years deacon, priest

and bishop in Liberia. He had entered on his ministry, one of a staff of six clergymen—five Liberian and one native, with 435 communicants; he left it with fourteen Liberian and nine native clergymen and a communicant list of 2,400. And, at the very close of the Society's fiscal year, on August 28, 1916, died Bishop Brewer of Montana, the friend of every mission, who, through his vigorous advocacy, established the apportionment system to be a source of continuous and reliable helpfulness to them all, and who never tired of proclaiming to his diocese and to the Church at large, that "giving to Missions is not charity, it is life."

The removing of these men, and of others like them, the keeping of anniversaries—as Mr. Chapman's twenty-fifth in Alaska, and Doctor Pott's in China, and Doctor and Mrs. Hunter's at Saint Augustine's School in Raleigh, and the fiftieth since the establishment of the English Church in Honolulu; the educational claims of Saint John's University, Shanghai, the offer of the Christian Association of the University of Pennsylvania to merge its medical school in China with that of Saint John's and to give a $30,000 building for the joint work, and the Kuling School for the children of missionaries in China; the enlargement of Saint Luke's Hospital, Tokyo; the endowment called for by Olympia; storm and flood in the Mid-West, cyclone in Haiti, typhoon in the Philippines, the planting of the cross by Archdeacon Stuck and Walter Harper on the summit of Denali (Mount McKinley), were only some of the events and pressing interests which marked this period.

How the Church, through the Board of Missions, the House of Bishops and General Convention, re-

sponded to such incentives, the missionary records show.

In 1910, through the Harold Brown Fund, Sacramento and Olympia were enabled to become dioceses. Thus was recalled to the mind of the Church the gift of the young Rhode Island layman, which, since 1888, had made it possible that Colorado and Oregon, Marquette, Dallas, Montana, West Texas and Duluth should rise from the position of dependent missionary districts in the Church to that of independent dioceses. Only one more such grant could be made from the reduced gift, but in 1912, through the sale of her property at Great Neck, Long Island, the bequest of Mary Rhinelander King, brought $212,000 to the reserve funds of the Society—the largest single amount ever added to them.

In October, 1911, the House of Bishops met and elected Bishop Rowe of Alaska for South Dakota, the Reverend H. St. George Tucker for Kyoto, and the Reverend D. T. Huntington for Wuhu. In April, 1912, the bishops met again. Bishop Rowe had declined to be transferred, and they elected the Reverend George Biller for South Dakota and the Reverend Herman Page to succeed Bishop Kendrick in New Mexico, which election Mr. Page declined. When General Convention met in New York, in 1913, Bishop Gray had resigned from Southern Florida, Bishop Wells from Spokane, Bishop Knight from Cuba, with the care of Porto Rico and Haiti. These vacancies were partially filled by the translation of Bishop Mann from North Dakota to Southern Florida, and the election of the Reverend J. P. Tyler to North Dakota, the Reverend F. B. Howden to New Mexico, and the

Reverend C. B. Colomore to Porto Rico. Haiti was at last made a missionary district but continued under the care of the bishop of Porto Rico.

After an effort of thirty-three years' duration, a fractional vote in General Convention was given to domestic missionary districts and a vote to foreign districts on matters not involving a vote by orders. The provincial system, before the Church since 1850, was at last adopted, and the missionary departments, which had served as compromise and stepping-stones, ceased to exist. An apportionment of missionaries as well as money was to be looked for from the provinces. Bishop Nichols of California was made president of the American Church Institute for Seamen. The question of a racial episcopate, to be applied especially in the case of Negroes, was again discussed, and racial bishops, or bishops for Negro congregations in "any diocese that might yield the right," were voted. Final action, however, was deferred until 1916, when General Convention decided that a suffragan episcopate "participated in by a diocese, a province, or a group of dioceses," afforded the best solution of the problem.

In 1913, the request from the Board of Missions to include work among the immigrant foreigners in its aggressive programme was granted, and the Board was authorized to establish a Department of Immigration under the care of a secretary. In 1915, the president asked for a secretary for domestic missions and was empowered to act in the matter, but in May, 1916, reported that he had decided to delay action. In 1913, the condition of Liberia was pressed upon the notice of General Convention, and the question considered of abandoning this old-time mission, or of effect-

ing an exchange with the English missionary societies, receiving in its place their work in the West Indies. At its meeting on October 6, 1913, the Board had voted that a committee of two should be appointed by the president to visit Liberia, and to report in May, but it was not until May that the president could announce that such a committee had been secured. The Reverend F. J. Clark, the recording secretary, and Doctor James H. Dillard, a member of the Board, were appointed, but the outbreak of the war prevented the visit, and the matter was left in abeyance. In 1915, the urgency of the question recurred with the French and English negotiations to settle their interests in Liberia, and the accusation of favoring Germany made against the republic. In 1916, at General Convention, meeting in Saint Louis, the president of the Board again presented the problem, which Bishop Ferguson's death had made more grave. At the same time—moved by representations which had been made to the Committee on Missions as to the growth of Mohammedanism in Central Africa—the House of Deputies asked the House of Bishops to unite with them in appointing a joint committee from both Houses to consider enlargement of the Church's work in that field. The bishops took the matter under consideration and sent a message appointing a commission "to visit Africa at as early date as may be possible, to investigate existing conditions and opportunities for the development of the Church's work in the Republic of Liberia, and to report to the Presiding Bishop," which message was concurred in by the House of Deputies. The members of the commission appointed found them-

selves, however, unable to undertake the enterprise, and again the mission was delayed.

The Convention was more forward in other directions. It approved the election of future presiding bishops. It elected Mr. Burleson to succeed Bishop Biller after his brief episcopate in South Dakota, and, with that special field in view, allowed suffragans to missionary bishops. As, in 1910, it had brought forward the missionary work of the Church, and in 1913, the value of Christian education, in 1916 Christian social service pressed its claims; and so, gradually, the way was prepared for that more inclusive and unifying method for which the Board of Missions had been pleading since September, 1912, when Bishop Lloyd introduced the subject. At that time, the president had urged the Board "to develop some plan before the next General Convention for reducing to an intelligent method the whole work of Church extension as carried on under the direction of the Board." On motion of Bishop Lawrence of Massachusetts, the matter was referred to a committee—three bishops, three presbyters and three laymen, with the president, treasurer and secretaries of the board—to report in February. No formal action was taken at that time, and recommendations made in May (by the committee) were withdrawn at the October meeting, with the request that the Board ask General Convention "to appoint a joint commission to consider the whole question of the missionary organization and report to the next General Convention."

In 1916, however, the subject was re-committed for further consideration and action, and so for three years longer the suggestions of the proposed missionary

canon were left before the mind and judgment of the Church. The chief features of this canon were: The establishment of an Executive Board to be the Church's active agent between General Conventions, this Executive Board to appoint Boards of Missions, Religious Education and Social Service, each with a general secretary; the presiding bishop, when the office should become vacant, to be elected and to be president of this Executive Board, and one treasurer to have charge of all general funds given for the varied purposes under its control.

While this canon was not accepted in 1916, a move was made in that direction by the passage of amendments to the existing missionary canon, providing that the Board present its budget for the succeeding year and an estimated budget for the two years following, together with its report of the last triennium, to General Convention, and so put Convention itself directly behind the appropriations and apportionments of the Board. The president and treasurer of the last six years were again elected, and, immediately upon the close of the Convention, each resumed his former office and task.

CHAPTER XII

THE CHANGING ORDER

1916-1919

THERE had been English visitors in Saint Louis at the time of General Convention of 1916, Bishop Montgomery, secretary of the S. P. G., renewing friendships made in Richmond in 1907; the bishop of Worcester come for the first time to the United States. Their desire was evident, to bind more closely the links uniting the Church in America with that in England. In response to this desire Convention voted the appointment of a committee to make a return visit during the following winter. But conditions became more and more unsettled, travel more difficult, unnecessary trips were discouraged, and the visit was not paid. In April, 1917, the United States entered into the war, and in the following August the presiding bishop added to the Church commissions "On the Appointment of Chaplains," of which Bishop Harding of Washington was chairman, and "On the Increase of Chaplains and their Equipment," of which Bishop Lawrence of Massachusetts was chairman, a "War Commission," with Bishop Lawrence as its head. This new commission was to make an enrolment of the Churchmen in army and navy, and to supply to them the ministrations of the Church and of Church societies, through chaplains, men of the

Brotherhood of Saint Andrew, women of Saint Barnabas' Guild for Nurses, etc.

Individuals in the Church at home and abroad heard and obeyed the call to service. The heads of the Junior Department of the Woman's Auxiliary in New York and Pennsylvania were among the first to undertake relief work in France; by December, 1917, at least 217 of our clergy had entered some department of war training or work. Saint Luke's Hospital, Tokyo, was offered as a Base Unit, and, later, harbored companies of Czecho-Slavs sent down from Russia. Its superintendent and head physician, Doctor Teusler, became chief of Red Cross work in Siberia, and was followed thither by Bishop Tucker of Kyoto and by Doctors Tucker and Lee of Shanghai, and by two of the women missionaries from Japan, while the claims of the Red Cross over seas necessitated the absence of Doctor McSparran from Osaka in order to help supply the lack at Tokyo.

Hardly a missionary district but made its contribution. The bishop of Eastern Oklahoma spent three months in camp; the bishop of Eastern Oregon a year, mostly in France, and Bishop Remington—the first suffragan whom the Church ever sent to a missionary district—wore a khaki uniform as he knelt for consecration on January 10, 1918, and the Church and the bishop and the district of South Dakota all spared him for a year to fulfil the promise he had made his country.

Five priests from New Mexico, three from San Joaquin, two from Southern Florida, twenty-five per cent of the clergy of Spokane, were among the many who at home or across the seas found some part to

play. Anking lent a priest for coolie work in France; Hankow four men on the same errand; a priest from Tokyo went to France, and one to Siberia, and young laymen followed. Saint Peter's (Chinese) Church in Honolulu sent twenty-nine; the first soldier from South Dakota to receive the *Croix de Guerre* was a Church boy from Rosebud Reservation, who, later, "laid down his life in following the flag against which his father fought." Oswald Gott from Shanghai died in camp; Walter Harper and his young wife, on their way out from Fort Yukon, bound for France, when the ill-fated *Princess Sophia* was sunk off the Alaska coast, were lost with all on board.

And while the mission field was thus, and even more largely depleted, the interests of the war absorbed the bishops of Indianapolis and Rhode Island and six other members of the Board of Missions for varying lengths of time. Church papers were filled with letters from chaplains and others. The fact that General Pershing, commander of the forces in France, Admiral Sims, commanding those at sea, and Bishop Brent, chief of the chaplains in the field, all were Churchmen, stimulated the interest of Church people; the quota of the War Commission was more than met. At the same time the Red Cross, Young Men's and Young Women's Christian Associations, the Salvation Army, Belgian, French and Armenian Relief claimed their attention and gifts as those of all other citizens.

And amid this vast, unexpected, insistent pressure, the regular stated work of the Board of Missions must go on; else Christ's soldiers at the forefront of His battle-line might be disabled, and His army sustain defeat. The war, great and terrible as it was, was,

after all, a symbol, a passing, brief portrayal of the world-wide, age-long war which Christ's Church has to wage against sin. How to make that evident to Churchmen, how to keep them true to that constant warfare—that pre-eminent claim upon their allegiance—was the Board of Missions' task.

"A time of war need not be a time of missionary retrenchment and reverse," said an article in *The Spirit of Missions*. "Viewed in the light of history, this fear has no foundation. During the Civil War the gifts from living donors recorded by six missionary societies jumped from $816,000 in 1861 to $1,575,000 in 1865. Five of the great British missionary societies were founded when the Empire was at war. The thirty-five missionary societies in Great Britain showed individually and collectively a substantial increase in 1915 over 1913. The missionary societies of North America and Canada show the same in 1916. That year in our own Society closed not only with all bills paid, but with a surplus in the treasury, for advance work. We need not be fainthearted nor fear for our work, even with our country engaged in this great conflict. But we should bear in mind that when the war is over the Church must be prepared for the greatest opportunity that has ever faced Christianity."

In prospect of such a time as this, in October, 1916, Bishop Lloyd entered upon his second term of presidency of the Board of Missions, and some months later he wrote: "The Church since the war began has not released a single additional force to meet the splendid opportunities which challenge its faith. She has not so much as striven to coördinate the forces within her own borders that these may be used to the best advan-

tage. Nor can she until she learns that nothing has ever been accomplished without intelligent and strong organization."

A strengthening of the force at headquarters had been imperative, and there were losses to be made good. General Convention had called Mr. Burleson to South Dakota. On his consecration, in December, 1916, the president of the Board assumed the editorship of the missionary magazine, with Mr. Betticher as assistant editor. At its meeting in that month, the Board created the office of foreign secretary and chose Mr. Wood as secretary, and Doctor Gray was elected assistant to the president to conduct the correspondence with the bishops of Latin America. The care of the Forward Movement was added to Mr. Clark's former duties. After forty years as secretary of the Woman's Auxiliary, Miss Emery resigned, and Miss Grace Lindley, who had been associated with her for eight years in the Auxiliary work, was made secretary for three years, at the end of which time a committee of conference on the relation of the Woman's Auxiliary and the Board of Missions, appointed during the recent General Convention, might report. In March, 1917, Doctor W. C. Sturgis, lay member of the Board from the sixth province, became educational secretary, and Mrs. Biller, widow of the late bishop of South Dakota, was made assistant secretary of the Woman's Auxiliary, for traveling chiefly, while in November Miss F. H. Withers came from the office of the General Board of Religious Education to take charge of the Junior Department. In December, Mr. Mitchell, who since 1915 had managed the One Day's Income Plan, was called to assist the president of the Board

in the office of corresponding secretary. In May, 1918, the Reverend F. S. White, formerly dean of Saint Mark's Cathedral, Grand Rapids, Western Michigan, was elected secretary of the Board's new department of domestic missions, and came from a year in camp to take up the work; a year later, in May, 1919, a Bureau for Work among Immigrant People was at last established, and the Reverend Thomas Burgess, rector of Saint John's Church, Athol, in the diocese of Western Massachusetts, was placed in charge.

At the meeting in May, 1918, Mr. Roberts, assistant treasurer, resigned. For forty-two years he had been connected with the Board of Missions and had been associated with six treasurers in his work. He had seen the yearly income of the Board grow from $294,000 to $2,500,000, the trust funds from $86,000 to $3,800,000. As early as 1884 he had advocated the apportionment plan, for individuals as well as for parishes and dioceses, which Bishop Brewer had accomplished in 1901. He had devised and patented various boxes for the gathering of Sunday-school and other offerings. In 1887 he had introduced the letter of credit system, which had made the Society's credit good on both sides of the globe. Mr. C. A. Tompkins, treasurer of the diocese of Rhode Island, was elected to succeed him in his difficult and complicated tasks.

Amid such losses and reinforcements the Board and its officers pressed their onward way. In December, 1916, they appropriated $25,000 to develop the Forward Movement. The very month in which war was declared saw the greatest missionary campaign the Church had yet known. It was carried on in the city and county of Baltimore. Thirty-six parishes, num-

bering eighteen thousand communicants, joined in it. The Reverend Doctor Patton, secretary of the Province of Sewanee, who had become a recognized leader in this movement, conducted it, aided by the Reverend L. G. Wood, rector of Saint Luke's Church, Charleston, South Carolina. The officers of the Board and provincial secretaries attended, and, at the close of the campaign, they met together in conference. This was preliminary to a two days' conference held in July, at which time Bishop Lloyd defined the position of the provincial secretaries "as representatives of the Board to see that its policies are understood and applied within the provinces," "as representatives of the bishops within those provinces, to safeguard their interests with the Board of Missions." A programme for a missionary campaign was outlined, which should give, in the winter of 1917-1918, campaigns in fifteen large centers, including New York and Washington, such as had already been held in Cincinnati, Richmond, Savannah, Cleveland, and now in Baltimore. Previous to this Forward Movement Campaign, in November, Mr. Clark visited California, and, in connection with the Laymen's Missionary Movement, attended the conventions at which there was a total attendance of more than ten thousand persons. Over five hundred of our own Church people came together in these conferences, meeting separately with Mr. Clark. The Church contributed a missionary from Alaska and one from China to the meetings, and the bishops of California and San Joaquin gave their help. In December, 1917, Mr. Clark, Doctor Patton, and the Reverend L. G. Wood visited in Mississippi, preparatory to the diocesan council, at which Doctor Patton conducted a

missionary campaign for the entire convention, and continuation committees were appointed to carry on the work throughout the diocese. Similar work was planned by Bishop Wise for the convention in Kansas to be held in the following May.

In February and March, again with the Laymen's Missionary Movement, Mr. Clark visited in Washington and Oregon, where Bishops Page and Sumner gave their help. Campaigns of the Forward Movement were held in Saint Louis and Omaha, and on May 14, 1918, the New York convention voted to ask for a missionary campaign. In October of this year two of the strongest and most wisely administered Boards in the country, adopting methods in general use for government purposes and war relief, determined upon making great "drives" by which to gain large increase of funds. Our own Board decided against pursuing a similar plan, resolving to wait until the war was ended, and then to give the Church an opportunity to express her thankfulness by her offerings of personal service and of means.

So the officers of the Board were still confined to their old methods of accumulating the funds required to meet appropriations, yet breaking out from time to time into outbursts of special giving when they could not resist the pressure of particular needs. After three years' appeal from the bishop of Antigua for the welfare of the English-speaking Negroes in Santo Domingo, most of them communicants of the Church of England, the bishop of Porto Rico was granted, in February, 1917, $1,800 for work among these people, and in January, 1918, our first missionary to Santo Domingo, the Reverend William Wyllie, arrived in

that field. In February the Reverend A. R. Llwyd of Arkansas began work as bishop's commissary in Haiti. In October the Board assumed the support of the Negro school at Fort Valley, Georgia.

These were years of missionary visitations. In March, 1917, Bishop Lloyd and the Reverend Doctor Harding, secretary for the second province, visited Porto Rico, and Bishop Knight and Doctor Gray, Central America; the summer of 1917 Mr. John W. Wood spent in Alaska.

On October 17, 1917, the House of Bishops met in Chicago to consider a problem presented by the war conditions and new in the history of the American Church. It had to do with the questioned loyalty of the missionary bishop of Utah, and resulted in the resignation of Bishop Jones on the ground that his usefulness among his people was irrevocably impaired.

The bishops at the same meeting declined to elect for Liberia—for a year without a bishop—and having failed to secure a favorable response from any of those to whom the task of visiting that district had been previously offered, they committed it to the president of the Board of Missions. Bishop Lloyd did not hesitate. On November thirteen he gained the consent of the executive committee to his speedy departure, and, having secured Archdeacon Schofield of Denver as a traveling companion, on November twenty-six they sailed for England. Missing connection at Liverpool, they had a few days in which to visit France; but by January 12, 1918, they had arrived in Monrovia, and in May were back in the United States in time for the meeting of the Board on the eighth of that month.

In thus giving six months of his time, at a period which Bishop Lloyd described as "vitally interesting," to a mission "the most needy of all the branches planted by the American Church" and "therefore very near the Master's heart," the president of the Board resigned the opportunity which had been foremost in his plans for the winter, of discussing through the columns of *The Spirit of Missions* the subject of the Church's reorganization for united and active service. In leaving the oversight of the whole work in order to concentrate his energies upon one feeble mission, he asked that the Church should study the urgent need for readjustment. There was no limit to the possibilities of her helpfulness to the nation, there was no lack of resources for her work; but the waste was self-evident; her weakness was in the basis of her working organization —person, parish, diocese resting on the theory of self-preservation and self-advancement. A working plan should be brought before the next General Convention to call out her powers and to show how they might best be used for the prosecution of the Church's Mission. Such was Bishop Lloyd's parting message as he started on a journey which war made perilous, and whose remote destination cut him off from knowledge of home and friends, from country and the center of his work, at a time when every day made history.

In the meanwhile Mr. Wood was placed in charge of affairs at the Missions House, and Mr. King by his earnest and devout reports made the money-giving of the Church a sacred obligation. Prayers for the absent president of the Board were constant. There was a growing sense of the value and efficacy of prayer. During the year 1916-1917, the prayers of

the women of the Church had been going up from diocese by diocese, week after week throughout the year, for the Kingdom's advance. The conferences and classes of 1917-1918 prepared them for their definite war work in answer to The Advent Call—an Advent week of Eucharists and intercessions, and of house to house visitations made by appointed messengers.

In the president's absence bold ventures were made. A long list of "approved specials" appeared in *The Spirit of Missions;* when Bishop Wise of Kansas made his first plea before the Board for increased appropriations, the request was granted; Doctor Correll, in Japan, was transferred from evangelistic to translation work; Doctor Gray started a Spanish paper for the people of Latin American missions; a committee from a conference of men and women interested in the Board of Missions, the General Board of Religious Education, the Commission on Social Service and the American Church Institute for Negroes presented a plan for providing for immediate needs and increased activity, which the Board cordially received, appointing a committee of cooperation; and in April, eleven of the continental domestic missionary bishops met in New York and formally organized a council. The executive committee invited these bishops to meet with them, and appointed a committee of conference.

Immediately upon Bishop Lloyd's return, preparations began to be made for a long delayed journey by Mr. Wood to the missions in the East. He sailed in October and was absent from the Missions House until the following July. Towards the close of his absence Doctor Gray was also away, on a brief visit to Haiti.

Meanwhile Mr. White, the domestic secretary, elected in May, 1918, entered upon his work. His first task was to make a careful survey of the field. He came to the domestic missionary bishops as their friend and counsellor in their proposed plans for the unification of their methods and practice. In October he met with them in Wyoming, and returned with the result of their findings. They urged the subject of Church schools upon the Board of Religious Education; the study of the ground, in order to plant Church hospitals at strategic points; the enlistment of the cooperation of physicians who were Churchmen; the making up of a common budget, and joint action with the Board in its distribution. They called for freedom to devote money granted to their respective fields as they saw fit; they questioned the wisdom of employing methods used in the foreign field in securing domestic missionaries; they would provide clerical support for a married priest, $1,200 and a house, and, after three years, an additional hundred dollars yearly till the stipend should reach $1,800; they suggested the advisability of establishing a theological school for the West, near some western state university. All this the president of the Board declared to be the most statesmanlike policy that had been brought before it in his experience of eighteen years.

In November, 1918, came the signing of the armistice and the breathless realization that the war was over. The Board had decided to wait for peace before calling on the Church to show her thankfulness. At its December meeting it was confronted with a deficit of $838,000 in the year's appropriations and obligations, and sent out a telegram to every bishop, calling

upon him to notify his parishes and ask of them offerings—on Christmas Day or otherwise—to be sent in before January 1, 1919. At its February meeting it received the report of the deficiency still remaining at that season—the greatly reduced amount of $266,000. It was then that the Reverend Doctor Mann of Boston moved, and the Board unanimously adopted a resolution: "That a nation-wide campaign of missionary information, education and inspiration should be begun at the earliest possible moment."

In this manner the Board set in motion the task which its president had pictured ardently in *The Spirit of Missions* of the preceding December as the forward way which lay before the Church. The unity which a common cause, a common suffering and a common hope had brought about; the tragedy of falling back upon selfish and greedy aims; the Church's opportunity to make evident her thanksgiving in applied Christianity to all the world; the vehicle of this endeavor a unified service in which all activities known as Christian Missions, Christian Education and Christian Social Service, might be shown as one, were the Church's incentive and its goal.

Immediately the Forward Movement threw its whole effort into the Nation-Wide Campaign, which it recognized as simply the extension throughout the Church of its methods already adopted in many cities and parishes. It called upon every man, woman and child, every organization, parochial and diocesan, to cooperate, and on March fifteen the executive committee appointed Doctor Patton director of the campaign and Mr. Mitchell manager of the central office. The work began with the understanding that it should

be conducted in closest cooperation with the General Board of Religious Education and the Joint Commission on Social Service and with the various general organizations of the Church. Out of moneys appropriated for such purposes, an advance of $5,000 was made for the inauguration of the campaign, to be returned later from its receipts. Conferences with representatives of the different Boards and organizations were held; enlarged quarters, outside the Mission House, were taken; a credit for financing the work was authorized, and increased as need arose; diocesan conventions were visited and quickly succeeded one another in adopting the plan; tentative surveys were made and submitted; through *The Spirit of Missions,* the Church and the public press, through constant conference, visiting, speaking and correspondence the matter was kept before the Church.

As early as April the movement had assumed large proportions. It called for the united strength of the entire Church in behalf of a united work which was as yet inchoate and struggling on through the efforts of separate and unharmonized agencies. It called for a firm belief that the Church could harmonize and unite these agencies and join in a great concerted action to accomplish these combined tasks.

Mr. King, the Board's faithful, earnest treasurer for ten years, who had brought to his work a beautiful spirit of Christian devotion, looked out upon such a future as the campaign set forth with the single thought he had always borne in mind. "While I am still strong," he wrote, "I am tired, and I do not look to a continuation of such vast responsibilities with contentment, or with the hope of keeping up with the

work. When I assumed the office I was convinced that if I were permitted to serve for a period of ten years, it would then be best that I make way for another. What I felt at that time, I now know to be so. The work needs another mind for administration—the Church should be approached from another angle and along new avenues." Mr. King offered his resignation to take effect at the time of the approaching General Convention in October, and the Board accepted it with profound regret.

At the same time it called for the completion of a general and comprehensive survey, and appointed a committee to present it, together with other matters connected with the campaign, to the same Convention. It finally acknowledged the principle which for years had been before it, pointing to the creation of an Executive Board which should have all affairs of the Church under review, and it asked that a canon embodying this principle be drawn up and presented to the Convention, and that, in advance, its provisions be brought widely before the Church.

Twice more the Board met before General Convention. On September nineteen at a special meeting it authorized additional expenditure for the carrying on of the Campaign, and, in view of the report of the committee on the Relation of the Board and the Woman's Auxiliary, the president appointed a committee to suggest changes in the canon necessary to provide for the representation of women on the Board of Missions, in case such a representation should be recommended and approved in October.

Again the Board met in Detroit, immediately before the opening sessions of General Convention. This

meeting was prefaced by two conferences of the Board, first with the domestic, then with the foreign missionary bishops. As a result of these conferences, a joint budget was presented by the domestic bishops, who placed themselves at the disposal of the Board as speakers to help in raising the proposed amount; while in the foreign field the pensioning of layworkers, increased salaries for women missionaries, the training of native clergy, episcopal supervision of the Panama Canal Zone and of Haiti, were all considered.

Bishop Lloyd came before Convention, reviewing the last three momentous years and sketching in broad outline the possibilities of those lying next before. He demanded the right of way for a consideration of and action upon the Church's mission. He looked beyond the Nation-Wide Campaign to the Inter-Church World Movement which would make a study of all Christian forces, and of the possibility of their making a great concerted attack on the powers of evil throughout the world; he commended the appointment of eight women to serve on the Board of Missions; he advocated a unification of policies which should combine all the Church's work, and pleaded for the canon to be presented, "convinced that the American Church can never do worthily what she is capable of doing until she has an executive head"; and he presented the Nation-Wide Campaign for a unanimous vote of authorization and commendation. "The Church is looking to you to be led," said the president of the Board of Missions, "as she never has done since I have known anything of her mind. She stands ready to respond to any call for service which is courageous and comprehensive. She will herself be amazed when

she discovers through this Campaign how great are her resources."

Even then it was amazing when the Campaign was brought before the joint session of General Convention, to see the enthusiasm of the deputies and the evidence that they had come from all but three or four of the dioceses, not only eager to enter upon the task, but already committed to it. Those who had held back were forced by the overwhelming majority to cast in their lot with their fellows, and the Church announced herself as more than ready to launch forth upon the enterprise. By so doing she seemed to sweep away in a moment the walls of partition which had separated her several interests. It was as one body that she was going out to enlist all her members in all the Church's work; she could march under the banner of no one board or one commission, the Church herself must lead. The spirit of the Convention was young and high; three-fifths of the men were new; they were held by no iron-bound traditions; the new canon was before them and looked to them good; they had just given to each provincial synod a House of Bishops and House of Deputies; a central governing power for the whole Church seemed a natural consequence; almost in a breath, without debate, they swept away the General Boards and the Commission, and erected a Council "to administer and carry on the Missionary, Educational and Social Service work of the Church," with a presiding bishop as its executive head.

For the Council the Convention elected four bishops, four presbyters and eight laymen, and the representatives of the provinces chose one member for each province. The House of Bishops chose their chair-

man, the Right Reverend Doctor Gailor, bishop of Tennessee, to preside over the Council for the first three years, and the House of Deputies confirmed the election. The Domestic and Foreign Missionary Society retained its name for legal purposes only.

General Convention rose from its deliberations with a keen sense of accomplishment. At length after long and weary years of effort it had set forth clearly its belief that the Church exists to carry on with an unbroken and unfailing front the entire mind and will of Christ.

CHAPTER XIII

THE END A NEW BEGINNING

1919-1921

THE Domestic and Foreign Missionary Society of the Church thus drew near to its hundredth year with a comprehensive work before it, adequate to its comprehensive membership. At last its scope was not to be limited by metes and bounds, but every member was to be assured that every Christian effort was a part of the service it was his to render as a living part of the Body of Christ.

This principle of being was to lie at the base of all the elaborate superstructure that might be reared, it was at the root of the tree which without it would wither away and die.

So, if the closing years of the century should seem overfull of mere machine construction, it must never be forgotten that there is a spirit which works within the wheels, and guides their course to the fulfilment of God's perfect will.

Bishop Lloyd, who had spent himself in bringing about this result, wrote: "You want to be thankful that the Church has finally found out that a headless body cannot have intelligence . . . . and it has really and indeed created an organization with intelligence and authority to act."

Bishop Gailor, as he took up his untried task, declared: "The General Convention of 1919 took a great

step forward toward the realization of the solidarity of the Church when it decided that at least those organizations which represent extra-diocesan activities might properly be consolidated and put under one head. This is the primary meaning of the new Canon 60.

"Now that the organization has been effected, it will require sacrifice on the part of those whom the Church has chosen to take the lead under the new régime; and it is hoped that every member of the Church will cooperate by earnest prayer and unselfish service, towards bringing to perfection that which we believe has been undertaken by the direction of the Holy Spirit of God."

The Board of Missions met for the last time on December 10, 1919, but already, on November twenty-five, the initial meeting of the Council had been held. Symbolizing the new departure, the meeting assembled, not at the Church Missions House in New York, but at the cathedral grounds in Washington. There was the suggestion that, as the nation's life centered at the nation's capital, the Church's life might center there as well; but the practical argument prevailed over the theoretical, and succeeding meetings were held chiefly in the Church Missions House, which is the property of the Society, where its business is transacted, and which its missionaries and members constantly visit.

The house, already inadequate for the purposes of the Board of Missions, became altogether overcrowded as the varied interests of the Council and its departments began to clamor for space beneath its roof.

At the first Council meeting, the five departments were constituted—of Missions and Church Extension, Religious Education, Christian Social Service, Finance,

and Publicity. Bishop Lloyd was elected as executive secretary of the Department of Missions and Church Extension, but this election he declined, although in May he accepted membership in the Department, and on January 7, 1920, Doctor Wood was chosen as its executive secretary, and Mr. Clark as recording secretary for the Presiding Bishop and Council. On November twenty-five, Mr. Franklin, who had been elected to succeed Mr. King as treasurer of the Society, became head of the Department of Finance, and the Reverend W. E. Gardner, D. D., was elected executive secretary of the Department of Religious Education. In March, the Reverend R. F. Gibson, rector of Christ Church, Macon, diocese of Atlanta, was made executive secretary of the Department of Publicity, and in May the Nation-Wide Campaign was constituted a separate Department, and the Reverend W. H. Milton, D. D., rector of Saint James' Church, Wilmington, East Carolina, chosen executive secretary. At this time, also, the quota of the Department executive secretaries was made complete by the election of the Very Reverend C. N. Lathrop, dean of All Saints' Cathedral, Milwaukee, for the Department of Christian Social Service. At the meetings in December and May, women were for the first time included in the membership of the Department of Missions and Church Extension, by the appointments of Mrs. Loaring Clark of Tennessee, and Mrs. R. W. B. Elliott of New York.

With these changes came many others. The secretary for Domestic Missions resigned; the educational secretary left for a year's visit to English and American missions in the East, and an assistant came to

carry on his work; a field director was appointed for the Foreign-born Americans; *The Spirit of Missions,* with its editor, was transferred to the Publicity Department, the Junior Work with its secretary from the Woman's Auxiliary to the Department of Religious Education; those who had been foremost in the development of the Nation-Wide Campaign were retained in that Department. After twelve years of faithful service, Deaconess Goodwin resigned as student secretary, and the staff of the Woman's Auxiliary was enlarged by the addition of recruiting and office secretaries, with assistants to the former and to the educational secretary. Its box work also was reorganized along Red Cross lines and placed in experienced hands.

The Auxiliary shared otherwise in the enlarged plans that were being presented to the Church. It petitioned to be reorganized as Auxiliary to the Presiding Bishop and Council, and at the meeting in May, 1920, the petition received the following response:

"The Presiding Bishop and Council constitute the Woman's Auxiliary, an Auxiliary to the Presiding Bishop and Council, it being understood that further action in the matter may be taken if and when there should come into existence in the Church a federation of Women's Societies which can be made Auxiliary to the Presiding Bishop and Council."

Towards such a federation the Woman's Auxiliary had already taken action when it passed a resolution at the Triennial in Detroit, inviting all other Woman's Church Societies to join with it in creating a Church League of Service, to be "a federation" not "a merger", having a National Council, with "three representatives

from each Society, and nine others elected by the Council." This Church League of Service was formed in December, 1919, by a representation of the Woman's Auxiliary, the Girls' Friendly Society, the Order of the Daughters of the King, the Church Periodical Club, the Church Mission of Help, the Guild of Saint Barnabas for Nurses and the Churchwomen's League for Patriotic Service, and in succeeding meetings it prepared for the formation of provincial, diocesan and parochial units, with a view to enlisting all women of the Church in service for the parish, community, diocese, nation, world. The plan proposed was comprehensive, so much so, that the National Committee said of it: "The name—'Church Service League'—seems rather too large for an organization which includes women only. So far, it is true that in its central committee it is restricted to women, and the diocesan councils are similarly planned, save for the presence of the bishops. There are springing up here and there, however, all over the country, parish units of the Service League, in which men's organizations also are represented, and in which the men take their natural place as leaders, and the national committee is of the opinion that where this plan is generally desired, it is ideal. The Church Service League is held as a trust in the hands of the women of the Church only until such time as the men also join forces, and some further plan is devised by means of which the whole Church may be brought to bear upon the whole task that is before us all."

The secretaries of the Auxiliary at once bent their energies to forward this movement, and within a few months of the Triennial they visited forty-four dioceses

in order to set forth its opportunities, present and in the future.

The new Woman's Auxiliary, therefore and the Church Service League which it called into being, were thus directly looked upon not only as aids in work which the Presiding Bishop and Council had undertaken, but as pressing them on to further efforts towards a union of endeavor which shall end in the fulfilment of the long-cherished hope of all working together with God to accomplish all His will.

No department failed to share in this spirit of an onward pressure towards unity for the completion of the common task. To many, when the subject of the Nation-Wide Campaign had first been broached, it had appeared a mighty undertaking to be begun and accomplished in the autumn of 1919. Bishop Gailor presented it in its true light when he said: "The object of the Campaign is to break down or melt down diocesan and parochial selfishness, and to win the parishes to service for the Church as a whole—and that is too great and too glorious a task to be accomplished in one year. The Campaign is still going on, and it will go on."

The *Survey,* which had been made for use in 1919, became the basis for a *Manual,* prepared by the educational secretary of the Department of Missions, to be studied by the members of the summer-schools and conferences in 1920. The head of the Department of Finance, who was also the treasurer for all Departments, made a new departure for the treasurer of the Society when, in company with the diocesan secretary for the Campaign, he motored through the diocese of Connecticut, repeating in parish after parish the story

of the financial need and the method by which it might be met.

In the summer the executive secretary of the Nation-Wide Campaign Department sent out a circular outlining a programme for the following working season. It had been prefaced by directions for preparatory addresses which were made before many diocesan conventions. At these conventions representatives of the Campaign appeared, sounding always the note of success assured wherever the method had been faithfully tried, announcing the Campaign to be a permanent field department of the national Church, a clearing-house for the other Departments as making their needs known, and urging the appointment of Bishop and Council in each diocese, or of a diocesan campaign committee, or, failing that, at least of a diocesan executive secretary. The representatives of the Campaign went on to suggest not only these diocesan councils, but in each parish the erection of Rector and Council, representing every parish agency—the "ideal" which the Church Service League had noted—who would be led to share, through study of the *Manual* and of the subject of Christian Stewardship, in summer conferences and community institutes, in the plans for fall and winter. These plans clearly presented the central idea of the Campaign, which its executive secretary declared to be: "to discover and train leadership in the Church and to convert the spirit of parochialism into real Churchmanship, each for all, and all for each."

Hand in hand with the Nation-Wide Campaign the Department of Religious Education bent its energies toward meeting the same need, not only of a more

intelligent and consecrated laity, but of a priesthood adequate to supply sacramental life and spiritual training to the Church, and to pioneer in carrying her message and her ministries to all in need. Through the formation of commissions for investigation and report, this Department started out on a round of inquiry and a method of review from which to work out some practical, definite, appealing and sufficient response to the vital questions which the lack of pupils and of teachers in Church schools, the indifference of college students, the meagre numbers in our seminaries, raise in the hearts and minds of those who really care for the future of the Church. The names of the commissions showed the wide ground which they would cover, and were an assurance in themselves that this Department felt its work to be but beginning: Commissions "on Student Work," "to Survey Church Colleges," "on Recruiting, Training and Admitting Men to the Ministry," "to Advance the Church's Interests among Boarding Schools," "on Teacher Training," "for the Development of Primary and of Senior Courses of the *Christian Nurture Series*," "on Provincial Boards of Religious Education," "on Vocational Guidance for Young People," "on the Junior Auxiliary and the Church School Service League."

Conferences representing nineteen dioceses were held early in the year in Atlanta, New York and Chicago, for the discussion of reasons leading to losses in Church schools; a commission under the head of the president of Bowdoin College visited and reported upon Church colleges, and the master of Saint Mark's School, Southborough, Massachusetts, visited large numbers of the Church's boarding schools.

To meet the expenses which such visits and the increased activities of an increased force required, the Department of Finance announced its readiness to provide the needed funds from the income of over $4,000,000 which the usual sources of supply and the Nation-Wide Campaign guaranteed. As the enlarging income from the persevering and continuous use of Campaign methods should warrant, the Council would increase appropriations towards the most important works already receiving help; would add to equipment of the most important of existing enterprises, give to new projects for which partial support had been pledged, and appropriate to inaugurate new projects.

It could not fail to see, however, that while the whole Church was being roused to that spirit which has always animated some of its members, work must press which no appropriation had been made to meet, so the Presiding Bishop and Council showed themselves as yielding as the Board of Missions in old days under the urgency of special claims. They expressed the opinion that "the need for such gifts may very properly be brought to the attention of persons in those dioceses, especially, which have not yet completed the quota assigned to them by the Nation-Wide Campaign, in accordance with the orders of General Convention of 1919." As up to April, 1920, but eight dioceses and missionary districts had attained this enviable standard, the field for the acquirement of special gifts was large. And the need, as always, remained.

Of the five men elected during General Convention of 1919 as bishops for the mission field, four accepted, and within a few months following were con-

secrated and went out to their work: on December 18, 1919, the Reverend W. H. Overs for Liberia; on February 5, 1920, the Reverend J. C. Morris for the Panama Canal Zone and Parts Adjacent; on February 25, 1920, the Reverend G. F. Mosher for the Philippines; on April 29, 1920, the Reverend A. W. Moulton for Utah. To Bishop Morris was given also the charge of Haiti, which the Reverend S. W. Grice had declined.

To each of these men came a heavy burden, a difficult task, which he and his people could not bear or solve alone. As always, it must be the Church's burden and the Church's task which the awakening Church must rise to meet, and nothing should so stimulate a Church arousing from her lethargy as a burden and a task adequate to her strength.

The Church of 1921 was not to see in Liberia the well-ordered, quiet diocese upon the seaboard, modeled on the Virginia of one hundred years ago, but an untried inner country of mystery and darkness, to be conquered till its eastern bounds are reached, from which strong souls shall adventure into hidden depths of Africa beyond, till America and Liberia shall unite with the other Christian forces of the world, to the end that there shall be a dark continent no longer on the globe.

Fresh from his first visit to the Zone, Bishop Morris returned to present one of his varied problems. He found government officials to deal with, and the employees, white and colored, of government and of business concerns, and the Panamanians still resident within the Zone; he found two towns concentrating strength and capital at either end of the Canal. He

made his first plea, which the Presiding Bishop and Council endorsed, "especially" to all dioceses that had failed in their quota of the Nation-Wide Campaign, to provide suitable buildings to be erected on land which the government would grant if the Church would build in accord with the public works—administration, school, hospital—already there. But beyond these lay the future, when along the shores of the Caribbean and up the waterways of the Magdalena, he must seek the pagan people who were equally his care. And there was Haiti waiting in dire need, where the early clergy, trained with and by Bishop Holly, were passing; where was no provision for the rearing of their successors, where Rome was offering the teaching to our children which we have failed to give, and where voodooism, still abiding in country places, and possibly in towns all unsuspected, lurked secretly in people's hearts; where our soldiers and marines, sent to give a helping hand, themselves were needing help and spiritual strengthening.

And Bishop Mosher going to the mission of the Philippines found conditions far different from those which Bishop Brent found eighteen years before—a lessening population from Great Britain and the United States and China; a growing colonization from Japan; the Filipinos in government, other missions well established, and Rome renewing her strength.

Nor could any thinking, devout Churchman believe that the problem Bishop Moulton found on his arrival in the Empire State of Utah was any less difficult, but rather more delicate and intricate, than was Bishop Tuttle's in the territory of Utah fifty years ago.

These new bishops were not alone in facing questions which try the missionary hearted in the Church today. With Alaska beginning to loom more largely in the public eye as a possible permanent home for settlers from the States, the heavy weight of their bishop's anxieties was increased by the death of the Reverend A. R. Hoare, at Tigara, on April 27, 1920, after eighteen years of service in the district, and of Archdeacon Stuck at Fort Yukon on October 11, 1920, after sixteen years. This year, 1920, marked the twenty-fifth anniversary of the consecration of Bishop Rowe, and a call was sent out from the eighth province that the whole Church should mark the period by establishing an Alaska fund of one hundred thousand dollars. The long-continued famine in China brought $297,000 to Bishop Graves in Shanghai, to be distributed through workers spared from their duties in the China mission to minister to the distressed. The proposed erection of a new diocese in the *Nippon Sei Ko Kwai* presented new problems in Japan.

In Honolulu the large immigration from Japan, the Buddhist temples springing up where Christian churches had taken the place of pagan sacrificial stones, pressed upon Bishop Restarick the increasing difficulties of his way. He felt that these called for the grasp of a new mind and a new energy, and after eighteen arduous years he resigned his see. In October, 1920, the House of Bishops held a special meeting in Saint Louis and elected the Reverend J. D. LaMothe, D. D., rector of the Church of the Ascension, Baltimore, as his successor. They also elected to the vacant district of Salina the Reverend R. H. Mize, rector of Saint Paul's Church, Kansas City, Kansas,

and for the first time elected a suffragan to a foreign missionary bishop, in the choice of the Reverend Theophilus Momolu Gardiner, D. D., an African of the Vey tribe, as suffragan to Bishop Overs of Liberia. On January 19, 1921, Mr. Mize was consecrated; on June 23—thirty-six years lacking one day after the consecration of Bishop Ferguson in Grace Church, New York—in the Church of the Incarnation in that city Dr. Gardiner was consecrated; on June 29, Dr. La Mothe. On April 27, the Very Reverend C. M. Davis, Dean of Christ Church Cathedral, Saint Louis, was elected Domestic Secretary.

In the meantime, the old question: "How shall we deal with the foreign-born within the States?" continued to press upon bishops who, as the bishop of Chicago, can number 100,000 Czechs in the population of their see city, or of Ohio, with ten per cent in theirs; of Pittsburgh and Erie, and Bethlehem, and Harrisburg, with the great polyglot cities of their coal and steel region. The officers overlooking this special field sent out letters of inquiry to the clergy to learn local conditions, what is being done to remedy them, what more is needed. By friendly sympathy they are bringing about a closer understanding between our own Church and those branches of the Eastern Orthodox Church that have taken root upon our soil, and they are offering our ministries to those who already are willing to receive them. Thus a second general missionary has been appointed to minister to the Scandinavians of the Middle-West, while the first general missionary, the Reverend Doctor Hammarskold, has revived a work dying out in New York City and set it on its feet again, with 1,000 contributing members.

The closest kind of connection, it is evident, must grow up between this movement and the work which will soon develop under the Department of Christian Social Service. In September, 1919, a significant step was taken in the Roman Communion, when, at a conference of archbishops and bishops held in Washington, a "National Catholic Welfare Council" was organized in succession to the "National Catholic War Council." Nine prelates headed this council, and Bishop Muldoon of Rockford, Illinois, was made chairman of the division of social service, with headquarters in Washington, and an office in Chicago. This division is "to pay particular attention to social service, labor problems and citizenship"; it is to be "a clearing-house of information upon these subjects"; is to make "researches, surveys, and studies along these lines." Among its first activities will be "the furnishing of social service lectures to Catholic colleges and seminaries, the preparation of volumes showing the Catholic position on labor, social service and citizenship, the study of programs of Americanization, and the furthering of the plan of citizenship training begun by the National Catholic War Council."

Such action as this is a loud call to us to act and comes as a stirring incentive to those who lead in our Department of Christian Social Service. And a like spur is presented to the Department of Religious Education as the Board of Education in the city of New York sends the children of its public schools on a week-day to their several churches for instruction, to find the Church of Rome the only body provided with anything like an adequate force of trained teachers to meet the emergency.

Every problem of the past and the peculiar problems of the present indeed seem crowding with insistence upon the consciousness of the Church today, pleading for an earnest consideration, for the continual definite prayer of confident faith, for courageous action, for the right as God shall show what the right is.

The endowment of Holy Trinity Church in Paris, set before us as a War Memorial, opens large inquiry as to the part that the American citizen may play in a reconstructed Europe. The return of Doctor Morris to Brazil as dean of the Theological School in Porto Alegre revives the question: "How may we teach the Catholic Faith in the midst of Rome?" Grants made to Santo Domingo and the Virgin Islands impel to the study of the way by which we may lead communicants reared in the Church of England to realize the essential unity of that Church with our own. The Boys' School, reopened at Guadalajara in Mexico, sets before us once again the difficult task of making a stable and confiding friendship with neighbors between whom and ourselves lies a long past of caprice, uncertainty, jealousy, distrust and repeated disturbance.

The Department of Publicity has accepted a leading share in the coming advance. "To get the Church into proper relations with the secular press . . . . To have the real work of the Church duly and wisely reported; to expand *The Spirit of Missions* and increase its circulation; to devise means whereby every member of the Church may be informed of and interested in the movements that affect the life of the Church"—these are its determinations. In September, 1920, it began a series of free publications entitled *The Church*

at Work, sending broadcast an edition of 600,000 copies, in the hope that every family within the Church might thus be reached and informed.

The spirit of the Missionary Society for twenty years has tended to develop the sense that we belong to a larger whole; the spirit that the Presiding Bishop and Council in this close of the Society's first century seems to evoke is that we shall learn our strength and so master it that we may take the part that awaits us in that larger whole to which as one united Body the Captain of all its divided and scattered forces entrusted the warfare which He will lead to Victory.

This closing year has been rich with promise of what shall one day come. There was an Interchurch Movement which would gather into one common coffer the missionary treasures of "Protestants" of every name; there was the Lambeth Conference where the bishops of the Anglican Communion for the first time invited bishops of the Eastern Church to counsel with them in their committee meetings; there was a meeting called by the Commission on Faith and Order. In these gatherings there was hardly a question that excites and distracts the world today, that was not brought up and viewed in the light of Christian intelligence and conscience. From the largest and most representative assemblies some were absent; the Church of Rome still persisted that she had no part to play in common with these fellow Christians. And yet, as in 1915, the "Catholic Extension Society" sent out a call to the "Catholic women of the United States" to emulate "the sincere and honest Protestant women" in this country by forming a Woman's Auxiliary, so, in 1920 the unifying efforts of other bodies surely in-

fluenced action in the Church of Rome.

ber second prelates met in Cincinnati and formed a permanent general and diocesan missionary organization (which recalls many efforts of our hundred years) "to arouse an active interest in home and foreign Catholic missions in every parish in the country, and to coordinate under the direction of one body all the work along this line which heretofore has been carried on more or less independently by various organizations." So, while drawing her forces more closely together though continuing to refuse to confer with other Christian bodies, this open acknowledgement of the worth of their example may bring us one step nearer to a common appreciation of the good things to be found in Roman and non-Roman communions alike.

Meanwhile, the "Jew and the infidel," "the Turk" and "the heretic," still remembered in our Good Friday prayers, were not called to meet with the followers of Christ; the non-Christian was given no place in a Christian company. And yet as the centuries pass—so long a space with us, so brief with God—there surely is a growing sense of His Presence in all the earth, in every creature of His Hand; that He has not parted from His chosen people; that infidel and Turk and heretic, pagan and non-Christian His eye knows and sees, and some day He will gather all before His face.

To become able to endure the light of His countenance in that Great Day is the aim our Society of one hundred years sets before the Body of the Church as the new century begins.

Before many of its years shall have elapsed an exhibit of the world's enterprise may be held again, and

at Work, sentimored that the new non-Christian government of China may fling open those doors, tight sealed less than one hundred years ago, to welcome the fruits of industry of every nation under heaven. We call her non-Christian, but such generous and brotherly hospitality never sprang from any other root than that planted in the beginning when God made His people one. We call her non-Christian as we call other nations, who like her are standing side by side with Christian lands in the world's forward march. But if it is by their fruits that we shall know them, some of the fruit borne by so-called Christian peoples sadly belie that name. It is not the name but the thing which counts, and in lands called Christian and non-Christian alike it is the selected companies, baptized into the Name of Christ, fed upon the Food which He alone bestows, who also do His will, who are the leaven of the lump, the living parts of His Kingdom. It is the Spirit which is their life, which breathes in its free and vital course along the avenues of time; and in that sacred vigor our Missionary Society, which is the Church herself, can set out upon her second century with a high and eager youth no years can mar.

THE END.

APPENDIX

CHRONOLOGICAL TABLE

1579 The Rev. Francis Fletcher, Chaplain of *Ye Golden Hinde,* under Sir Francis Drake, held Church of England Service on California coast.

1585-'86 Thomas Heriot, or Hariot, under Sir Walter Raleigh, instructed natives on Roanoke Island, Va. (now N. C.).

1587 Manteo, first Indian baptized: Roanoke Island.

1605 George Weymouth landed on coast of Maine, and Church Service held there.

1607 May 14, the Rev. Robert Hunt administered the Holy Communion at Jamestown, Va.

1612 Virginia under a London Company laid out in parishes or townships. College established for English and Indian youth.

1622 Indian massacre broke up work in Virginia.

1649 Long Parliament established Corporation for Promotion and Propagation of Gospel of Jesus Christ in New England: 1649-1690 John Eliot worked there among the Indians. On the Restoration, 1660, this Society died out. Revived under Charles II, 1662, and continued until 1775. In 1786 revenues sent to New Brunswick, and thence, in 1822, to other parts of British America.

1661 Boyle lectures founded, "On Duty of Converting Infidels to Christ."

1664 Dutch ceded New York to English.

1667 Dutch chapel in New York ceded to Church of England.

1672 Charles II appointed Alexander Murray Bishop for Virginia. Never consecrated.

1675 Scarcely four ministers of the Church of England in America, and only one or two regularly sent over. Under Charles II churches built in the Leeward Islands, Jamaica.

1678 Religious Societies of London and Westminster founded.

1687 The Rev. James Blair appointed to Virginia as commissary of the Bishop of London. Came over in 1690.

1688 King's Chapel, Boston, built.

1691 Societies for Reformation and Manners founded in England.

1692 Church of England established in Maryland by Act of Assembly.

1696 The Rev. Thomas Bray sent to Maryland as commissary of the Bishop of London.

Trinity Church, New York, built.

1699 Through Mr. Bray, *Society for the Promotion of Christian Knowledge, for sending out clergy and supplying libraries, formed in England.

1701 The †Society for the Propagation of the Gospel in Foreign Parts organized at Lambeth: (1) To support the Church in the colonies of Great Britain; (2) To propagate the Gospel there; (3) To receive and disburse funds.

1702 The Revs. George Keith and Patrick Gordon, with the Rev. John Talbot, ship's chaplain, came as first missionaries of the S. P. G.

1712 Committee of S. P. G. appointed to consider support of Bishops for America.

1722 Consecration of Dr. Welton and Mr. Talbot by nonjuring Bishop.

1728 Dean Berkeley visited Rhode Island.

1742 A school for blacks in Charleston, S. C., under the S. P. G.

1750 Industrial school for blacks in Talbot County, Md., under the Rev. Thomas Bacon, an English clergyman.

1754 Legislative Assembly proposed for colonies.

1771 Connecticut clergy appealed to Bishop of London for Bishop.

1772 Committee of Correspondence among Colonies suggested by Samuel Adams.

1775 Revolt of Colonies.

* S. P. C. K.
† S. P. G.

Chronological Table

1776 Independence declared.

1777 Trinity Church, New York, burned.

1782 The Rev. Dr. White of Philadelphia began correspondence among Churchmen of Colonies.

1783 March 25: Samuel Seabury elected Bishop of Connecticut.

April 19: War of the Revolution declared ended.

September 3: Final treaty of peace signed at Paris.

1784 May: Organization of Church discussed at a meeting in New Brunswick, N. J.

October: Meeting for further discussion held in New York.

November 12: Consecration of Bishop Seabury for Connecticut, in Aberdeen, Scotland.

John Wesley laid hands on Dr. Coke.

Ship *John Green* sailed for Canton, China, from New York.

1785 S. P. G. withdrew its aid from Church in America. The work of this Society appears in the Digest of its Records, pp. 86, 87:

1702-1783 in S. C. aided 54 missionaries, planted 15 central stations.

1702-1783 in Pa. and Del. aided 47 missionaries, planted 24 central stations.

1702-1783 in N. J. aided 44 missionaries, planted 27 central stations.

1702-1785 in New England aided 84 missionaries, planted 80 central stations.

1702-1785 in N. Y. aided 58 missionaries, planted 23 central stations.

1708-1783 in N. C. aided 33 missionaries, planted 22 central stations.

1733-1783 in Ga. aided 13 missionaries, planted 4 central stations.

In 1761, of 1,119,000 white persons in the Colonies, 280,000 belonged to the Church of England; in 1776, at the outbreak of the Revolutionary War, the S. P. G. was supporting 77 missionaries within the present United States.

1702-1785. The S. P. G. ministered to six European Colonial races, to Negroes, and more than fourteen Indian tribes; used eight languages, employed 309 ordained missionaries, established 202 central stations, had 43,800 Church members and expended £227,454.

Sept. 27-Oct. 5: First General Convention, Christ Church, Philadelphia. No Bishop present. Dr. White presided. States represented: N. Y., N. J., Penn., Del., Md., Va., S. C. Oct. 4: Adopted Constitution of the Protestant Episcopal Church in the United States of America.

1786 June 20-26: General Convention, Philadelphia. The Rev. Dr. Griffith of Va. presided. June 23: Revised and amended Constitution adopted.

Oct. 10, 11: Adjourned Convention, Wilmington, Del. The Rev. Dr. S. Provoost, of New York, presided.

1787 Feb. 4: The Rev. Dr. White of Penn. and the Rev. Dr. Provoost of New York, consecrated at Lambeth.

Territory of the Northwest formed.

Constitution of the United States drafted.

1788 Constitution accepted.

1789 First Wednesday in March Constitution came into effect.

July 28-Aug. 8: General Convention, Philadelphia. Bishop White presided. Canons adopted. Constitution signed.

Sept. 29-Oct. 16: Adjourned Convention, Philadelphia. Bishop Seabury's first attendance. Oct. 3: Bishops met in separate house.

1790 Sept. 19: The Rev. Joseph Madison consecrated Bishop for Virginia, at Lambeth.

1792 Sept. 11-19: General Convention, New York. Sept. 18: House of Clerical and Lay Deputies went into conference with the Bishops on the State of the Church. First Clergy List recorded—179 clergy in nine states. Joint Committee appointed to prepare a plan for "supporting missions to preach the Gospel on the frontier of the United States"; central treasury to be in Pennsylvania.

1794 Catherine II of Russia sent Mission to Alaska.

1795 Sept. 8-18: General Convention, Philadelphia. Reports from Dioceses of Diocesan Societies for Propagation of the Gospel, Advancement of Christianity, etc. Instead of central treasury, each State to distribute its own missionary money.

1799 June 11-19: Special meeting of General Convention, Philadelphia.

*Church Missionary Society organized in England.

1801 Sept. 8-12: General Convention, Trenton, N. J. Bishops to report visitations and confirmations.

1804 Sept. 11-18: General Convention, New York. Report of State of the Church to be presented from time to time: Every minister to report yearly for Diocesan Convention Journal; these reports to be sent to House of Deputies, thence to House of Bishops, and Pastoral Letter to be prepared from a general view of them.

1805 Michigan organized as Territory.

1806 Expedition of Lewis and Clark to Northwest.

Nov.: Haystack meeting at Williamstown, Mass., leading to formation of A. B. C. F. M.

1808 Society of the Brethren formed.

May 17-26: General Convention, Baltimore. Diocesan reports first read. Committee appointed to ask for reports from other States; to ask unorganized States and Territories to organize the Church and to consider how Bishops may be sent to such States and Territories.

1809 New York Bible and Common Prayer Book Society formed.

Illinois Territory organized.

1810 †American Board of Commissioners for Foreign Missionaries organized.

1811 May 21-24: General Convention, New Haven. Committee on State of Church appointed. Committee appointed to correspond in order to benefit congrega-

* C. M. S.
† A. B. C. F. M.

tions westward of the Allegheny Mountains, and for organizing the Church in the Western States.

1812 Society for Advancement of Christianity organized in Pennsylvania.

1813 *"The Missionary Register"* begun by the Rev. J. Pratt, Secretary of the C. M. S.

1814 May 17-24: General Convention, Philadelphia. Resolution adopted that the Holy Communion precede the opening of Convention hereafter. The idea of a General Theological Seminary referred to Dioceses for approval. Report on the State of Church mentioned ordination of Jackson Kemper.

Sept. 28: Bishop Griswold of Eastern Diocese charged his Clergy to interest themselves in Mission work for *all people.*

1815 Correspondence between Bishop Griswold and Mr. Pratt of the C. M. S.: Society for Foreign and Domestic purposes formed in Mass.; died out for lack of funds: revived 1822.

1816 American Colonization Society formed.

The Rev. J. R. Andrus of Eastern Diocese offered for Foreign Missions; went as first missionary and agent of the Colonization Society to Africa in 1821, died there, 1822.

Society formed in Penn. for sending missionaries into Western States.

1817 Young Men's Auxiliary to New York Bible and Prayer Book Society formed.

May 20-27: General Convention, New York. Report on State of Church mentioned French Church in New York since "early days of Province," now under Bishop Hobart's care, and Mr. Eleazer Williams at work among Oneidas: "females" "auxiliary" to an Episcopal Society in New Jersey, a Sunday-school for colored people started in South Carolina, and a young men's society there. Ohio asked to be organized as Diocese. Convention recommended congregations in each State to organize a Convention and choose a Bishop: asked authorities in each State

to send Missionaries to destitute brethren in the West. Changed the term States to Dioceses. Recommended establishment of *General Theological Seminary.

1818 June 3: Philander Chase elected Bishop for Ohio.

1820 May 16-24: General Convention, Philadelphia. May 18: The Rev. George Boyd moved organization of Foreign and Domestic Missionary Society. Constitution adopted.

Organization of Missionary Society reported to S. P. G. and C. M. S. and S. P. C. K. Irregularity in proceedings, and final action postponed.

Missionaries of the American Board went to the Hawaiian Islands.

1821 Government bought Florida from Spain.

Oct. 30-Nov. 3: Special General Convention, Philadelphia. Constitution of Domestic and Foreign Missionary Society amended and adopted.

School at Geneva, N. Y., started as branch of the G. T. S.

1822 May: Mr. Ephraim Bacon, formerly agent of the American Colonization Society, with his wife, appointed first missionaries to Africa. Failed to go.

Oct. 22: First General Missionary Meeting, held in St. James' Church, Philadelphia.

1823 May 20-26: General Convention, Philadelphia. First Triennial Missionary sermon preached by Bishop White. Report from Va. of Theological School to be built there.

May 26: Site for West African Mission to be chosen by Executive Committee of the Board of Managers.

May 29, June 2-24: The Rev. John Davis, the Rev. George Boyd and Mr. Ephraim Bacon appointed first visiting agents to interest parishes.

First Domestic Missionaries appointed:

The Rev. M. L. Motte for St. Augustine, Fla.

The Rev. Thomas Horrel for Jackson Co., Mo.

The Rev. Norman Nash for Green Bay, Mich. Ter.

Bishop Philander Chase visited England in behalf of ~~Jubilee College, Ill.~~ a Theological Seminary for Ohio. (later Kenyon College).

* G. T. S.

The Oneidas removed from New York to Green Bay.

Sylvester Nash offered himself as Missionary to the far Northwest; not sent.

1825 Indian School and Mission at Green Bay begun under the Rev. N. Nash.

1826 Nov. 7-17: General Convention, Philadelphia. Board of Directors of Missionary Society petitioned for stations to be established in Liberia and at Buenos Aires or its vicinity. First Legacy to Society reported—$10,000 from Frederick Kohne of Philadelphia.

Appointment of a general Agent authorized.

1827 Mr. Jacob Oson (colored) of New Haven appointed to Africa, but died before sailing.

The Rev. Lot Jones appointed for Buenos Ayres, but did not go.

1828 Eleazer Williams appointed Missionary to Oneida Indians.

Society applied to War Department for grant for Indian School.

The Rev. J. J. Robertson appointed agent to Greece.

Work among slaves begun on South Carolina plantations.

Society formed for support of African Mission Training School for workers in Africa opened in Hartford, Conn., with three colored students, but soon closed.

Quarterly Paper issued, beginning with March.

1829 Mission farm for Indians undertaken at Green Bay, and Miss Cadle appointed there: first woman Missionary appointed in Domestic field.

Aug. 12-20: General Convention, Philadelphia. House of Deputies asked Bishops to extend Episcopal supervision to every State and Territory where Church was not yet organized.

Resolved to send to Liberia, but to no other foreign field.

Ordered visitation of Kentucky, Mississippi, Louisiana and Alabama by Bishop Brownell of Conn.

1830 Jan. 1: The Rev. and Mrs. J. H. Hill and Mr. S.

Bingham sailed with Mr. and Mrs. Robertson for Greece.

The American Board established a mission in China.

1831 French Prayer Book printed.

Policy of receiving Government aid for Indian Mission School discontinued by the Society.

The New Series, monthly, superseded the *Quarterly Paper.*

1832 Missionary Library begun at Headquarters.

Missionary lectures, sermons, prayers and collections started in Boston.

Missionary boxes sent from New York to Green Bay, Wis.

Oct. 17-31: General Convention, New York.

The Rev. J. J. Robertson appointed to Syra.

Miss E. E. Milligan appointed to Greece: first woman missionary appointment to Foreign field.

Dec.: Rev. Geo. Boyd elected Secretary and General Agent of the Board; served till Sept., 1833.

1833 Jan.: First number of *The Missionary Record* issued.

Oct.: The Rev. Samuel Fuller of Conn. appointed General Agent.

1834 The Rev. A. F. Lyde of Wilmington, N. C., offered for China: died Nov. 19.

Mr. E. A. Newton of Mass. moved, and Board of Managers decided upon Mission to China.

May: Board opened its meetings to Clergy and theological students.

July: The Rev. Henry Lockwood from the G. T. S. appointed to China.

Parker and Whitman, under the American Board, went to the Northwest.

1835 Feb.: Mr. and Mrs. Jas. Thompson (colored) appointed teachers at Cape Palmas.

Mar.: The Rev. F. R. Hanson of Md. appointed to China.

Aug.: Board of Directors appointed committee on reorganizing the Missionary Society.

Aug. 19-31: General Convention, Philadelphia. New Constitution of Missionary Society adopted and members of the Board of Missions nominated. Resolution

on election of Domestic and Foreign Missionary Bishops adopted.

Board asked that Louisiana, Arkansas and Indian Territory, and Missouri and Indiana be erected into two Missionary Districts, and Bishops chosen for them.

Jackson Kemper elected for Missouri and Indiana: first Domestic Missionary Bishop.

Sept. 23: The Rev. B. Dorr and the Rev. Jas. Milnor, D. D., chosen Domestic and Foreign Secretaries by the Board of Missions, and Headquarters fixed in New York.

Missionary mentioned colored people in his congregation at Key West, Fla.

Oct. 23: First large Missionary meeting, with Missionary Bishop as speaker.

Rooms rented in New York for Committees.

Nov.: The Rev. Horatio Southgate sent by Foreign Committee to explore in Turkey.

1836 Jan.: First number of *The Spirit of Missions* issued.

The Rev. J. D. Carder and the Rev. J. A. Vaughan succeeded Mr. Dorr and Dr. Milnor as Domestic and Foreign Secretaries.

Committees appointed to visit the offices of the Domestic and Foreign Committees, suggest a permanent building for both committees, to be the property of the Church for the conduct of Church business.

The Revs. T. S. Savage, L. B. Minor and John Payne appointed Missionaries to Africa.

1837 Mar.: The Rev. Geo. Benton appointed to Crete; the Rev. W. J. Boone to China.

A joint committee appointed to secure permanent building for Domestic and Foreign Committees.

1838 Call for a Mission from Texas.

Sept. 5-17: General Convention, Philadelphia. German Prayer Book authorized. Canon on Foreign Missionary Bishops passed.

The Rev. C. Gillette appointed Foreign Missionary to Texas, and the Rev. H. Southgate to Constantinople. The Rev. Leonidas Polk elected for Arkansas and Indian Territory: second Domestic Missionary Bishop.

1839 Call for a missionary from Alabama.
Work in Syra closed.
Dr. Robertson sent with Mr. Southgate to Constantinople.

1840 Bishop Polk ministered to both blacks and whites in Alabama.
Bishop Kemper visited G. T. S.
Domestic and Foreign Committees took joint headquarters at 281 Broadway, New York.

1841 Oct. 6-19: General Convention, New York.
Board asked for Bishops for Texas and Africa.
Bishop Polk translated to Louisiana.
English Bishop (Alexander) consecrated for Jerusalem.

1842 The Revs. James Breck, J. H. Hobart and William Adams formed Associate Mission and went to Wisconsin.
Bishop Elliott of Georgia advocated perpetual Diaconate for colored men.
June: The Rev. N. S. Harris succeeded Dr. Carder as Domestic Secretary.
Dec.: Quinquagesima Offerings proposed.

1843 Domestic Committee asked for a Bishop for Indian Territory.
College for training missionaries proposed.
Opium War opened ports in China.

1844 The Rev. P. P. Irving succeeded Dr. Vaughan as Foreign Secretary.
The Domestic Secretary visited Indian Territory.
Mission to Crete closed.
Oct. 4: First public Domestic Missionary meeting, ordered by Board.
Oct. 8: First public Foreign Missionary Lecture ordered by Board.
Telegraph installed by Congress.
Oct. 2-22: General Convention, Philadelphia. The Rev. Wm. J. Boone elected for Amoy and other parts of China: first Foreign Missionary Bishop. The Rev. Horatio Southgate elected for Constantinople: second Foreign Missionary Bishop. The Rev. Geo. W. Free-

man elected for Arkansas and the Southwest: third Domestic Missionary Bishop. Cape Palmas and Parts Adjacent made a Foreign Missionary Jurisdiction.

1845 Pennsylvania apportioned herself for Missions.
Mr. Harris resigned as Domestic Secretary.

1846 The Rev. C. H. Halsey elected Domestic Secretary.
Society incorporated under the laws of the State of New York. Visiting agents tried again.
Seabury Society, New Haven, formed to help Dr. Breck.
Texas became Domestic Mission.
China Mission opened in Shanghai; first school work begun under Miss Morse and Miss Jones.

1847 Advent and Epiphany offerings for Domestic and Foreign Missions inaugurated.
Missions to Germans, especially Jews in New York, referred to Domestic Committee.
Call from Oregon for missionaries.
California placed under Foreign Committee, and San Francisco made a Foreign Missionary station.
Independence of Liberian Republic declared.
Oct. 6-28: General Convention, New York.

1848 Gold discoveries.
C. M. S. withdrew from European Turkey. Foreign Committee declined to resume work there.

1849 Bishop for Indians called for.
Bishop Freeman objected to Government aid for Mission School.
Mr. Halsey resigned as Domestic Secretary.
Domestic Committee suggested one General Executive Committee.
Mrs. Hening published book on African Mission.

1850 Rev. W. T. Webbe appointed Domestic Local Secretary.
Dr. Breck removed to St. Paul, Minn.
Miss Lydia Fay appointed to China.
Oct. 2-16: General Convention, Cincinnati.
California admitted to Union, became Domestic Mission.
Bishop Boone presented difficulties between our own and English Mission.
Bishop Southgate resigned.

The Rev. John Payne elected for Cape Palmas: third Foreign Missionary Bishop.

Line of steamers between the United States and Africa proposed in Congress.

1851 The Rev. J. W. Cooke succeeded Mr. Irving as Foreign Secretary. Foreign Committee recommended to start Mission to Central and South America, with Aspinwall on Isthmus as first station.

The Rev. W. Richmond went to Oregon.

Chi Wong ordained first Chinese Deacon.

C. M. S. revived work in the Levant, under Bishop Gobat.

1852 Indian Mission at Gull Lake, Minn., opened by Dr. Breck.

Board asked for Bishop for Oregon: Mr. Richmond returned. Episcopal Missionary Association formed in Philadelphia. Mission to the Jews died out. Jubilee of the S. P. G. at Oxford.

1853 Jan.: Sunday school Department introduced into the Foreign pages of *The Spirit of Missions.*

The Rev. J. W. Cooke, Foreign Secretary, visited Panama, and died on return trip. The Rev. S. D. Denison elected Foreign Secretary.

Sept.: First issue by the Foreign Committee of *The Carrier Dove.*

The Rev. R. B. Van Kleeck, D. D., elected Domestic Secretary.

Advent, Easter and Whitsunday Offerings called for.

Children's pages introduced into the Domestic Department of *The Spirit of Missions.*

Domestic and Foreign Committees removed to Bible House.

Bishop McIlvaine and the Rev. Dr. Vinton visited England and consulted Archbishop of Canterbury and C. M. S. about difficulties in China.

Call for work of the Church among Germans and Norwegians in the West.

Oct. 5-26: General Convention, New York. First S. P. G. delegation visited American Church. Mission to decayed Churches of the East in Turkey recom-

mended to the Church of England. Domestic Committee ordered to undertake work in behalf of immigrants from England, Ireland and Scotland. The Rev. W. I. Kip elected for California: fourth Domestic Missionary Bishop. Oregon and Washington made a Missionary Jurisdiction, and the Rev. T. F. Scott elected: fifth Domestic Missionary Bishop.

1854 Nebraska just organized into a Territory; mining fields in East Tennessee; Chinese in California and New York; Ojibway Indians in Minnesota; Immigrants on the plains; Lake Superior, Kansas, Monterey—all calling for help.

Work among Chinese in California begun, but soon died out.

Missionary appointed for Brazil, but failed to reach Mission.

Commodore Perry's treaty made with Japan.

1855 *Occasional Papers* begun.

The Rev. J. T. Holly visited Haiti.

New Granada brought to notice.

1856 Japan and the Sandwich Islands noted in *The Spirit of Missions*. American Church Missionary Society formed.

Oct. 1-21: General Convention, Philadelphia. California admitted as Diocese.

1857 Mr. Irving resigned as Foreign Secretary.

Bohlen Station opened, Africa.

Work at Faribault, Minn., begun by Dr. Breck.

1858 Board called for reports from other Church Societies aiding Missions.

Organization of children for Missionary work urged by Domestic Secretary.

Committee organized for German work.

The Rev. E. W. Syle of the China Mission visited Japan.

1859 Feb.: Board established a Mission in Japan, under the charge of the Bishop of China.

The Revs. J. Liggins and C. M. Williams went as our first Missionaries to Japan.

Twelve Missionaries, including the Rev. S. I. J.

Schereschewsky, went with Bishop Boone, returning after furlough, to China.
Central America and Mexico approved as Missions.
The Rev. R. Holden appointed to Brazil.
Call for help from Cuba.
Oct. 5-22: General Convention, Richmond, Va. The co-operation of the Laity discussed; a committee of one layman from each Diocese called for. Church Building Fund Commission formed. The Rev. H. C. Lay elected for the Southwest: sixth Domestic Missionary Bishop. The Rev. J. C. Talbot elected for the Northwest: seventh Domestic Missionary Bishop.
Expansion in China and Africa commended.
Memorial sent to President of Cuba.

1860 Appointment of missionaries to Sandwich Islands approved if men offer and support is guaranteed.

1861 The Rev. J. D. Carder succeeded Dr. Van Kleeck as Domestic Secretary and General Agent.
The Rev. J. T. Holly returned with colonists to Haiti.
English Bishop (Staley) consecrated for Sandwich Islands: Call for Missionaries there renewed.
Archbishop Nicolai went to Japan.
The Civil War began.

1862 Sioux driven from Minnesota.
Oct. 1-17: General Convention, New York. William Welsh reported on Lay Co-operation. Suggestion to divide Northwest and Southwest fields into seven Missionary Jurisdictions. Mr. Holly appealed for Haiti. Church Building Fund Commission discontinued.

1863 Indian work begun in Dakota by the Rev. S. D. Hinman.
Oct.: Bishop Lee of Delaware visited Haiti.
Dec.: The Rev. A. T. Twing, D. D., made Traveling Agent of the Domestic Committee.

1864 Dr. Denison resigned, but remained as Local Secretary of the Foreign Committee.
Five Cent Collection inaugurated by Foreign Committee, and similar plan by Domestic Committee.
Dakota League formed in Emmanuel Church, Boston.

Committee on Church Missions House appointed.
House for Training of Missionaries established in Gambier, O., by the Rev. J. G. Auer.
Board resolved to co-operate with Southern clergy in building up Church in the South.
Committee appointed to investigate work among Scandinavians.
Mr. Holden resigned from Brazil.
Reform in Mexican Church begun. The Rev. E. G. Nicholson appointed to visit Mexico.

1865 Dr. Nicholson started Church services in Mexico.
Christ Church, Colon, Panama, built.
Close of the Civil War.
Oct. 4-24; General Convention, Philadelphia. Bishop Atkinson of N. C. and Bishop Lay of the S. W. returned to the House of Bishops. Bishop Staley of Sandwich Islands visited Convention. House of Bishops issued prayers for Missions.
Delegate meetings ordered.
A "Foreign Bishop at large" proposed.
Freedman's Commission appointed: the Rev. J. Brinton Smith, D. D., made General Agent.
Colorado and Parts Adjacent, Nebraska and Parts Adjacent, Nevada and Parts Adjacent made Missionary Jurisdictions.
The Rev. C. M. Williams elected for China and Japan: fourth Foreign Missionary Bishop.
The Rev. R. H. Clarkson elected for Nebraska, and Parts Adjacent (i. e., Nebraska and Dakota): eighth Domestic Missionary Bishop.
The Rev. G. M. Randall elected for Colorado and Parts Adjacent (i. e., Colorado, Montana, Idaho and Wyoming): ninth Domestic Missionary Bishop. Oregon and Parts Adjacent changed to Oregon and Washington; Arkansas and Parts Adjacent to Arkansas and Indian Territory; Nevada and Parts Adjacent to Nevada, Utah, Arizona and New Mexico.
Bureau of Relief established in Hartford.

1866 Jan.: Freedman's Department introduced into *The Spirit of Missions.*

Jan.: First Eastern Delegate Meeting, Troy, N. Y.
Feb.: First Western Delegate Meeting, Detroit, Mich.
Aug.: Dr. Carder died; Dr. Twing succeeded him as Domestic Secretary and General Agent. The Rev. H. H. Morrell became Foreign Secretary.
Missionary Training School removed from Gambier to Philadelphia.
Foreign Committee declined to help Sandwich Islands.
Bishop Burgess of Maine visited Haiti.
Oct.: House of Bishops met.
Nevada and Arizona made a Missionary Jurisdiction. New Mexico and Utah detached from Nevada and the former attached to Colorado. Montana and Idaho detached from Colorado and Utah added to them. The Rev. D. S. Tuttle elected for Montana, Idaho and Utah: tenth Domestic Missionary Bishop.
Bishop Payne retired from Africa.
Nov.: Auxiliary to the Freedman's Commission formed in Philadelphia.
Permanent Atlantic Cable laid.

1867 Jan.: Young Christian Soldier Department introduced into the Domestic pages of *The Spirit of Missions.*
Domestic Missionary Army formed, and Foreign Missionary Box Association.
Sunday-school offerings for Missions pressed.
May: The Rev. J. Kimber came to Foreign Committee as Assistant Local Secretary.
The Young Christian Soldier begun as a children's Domestic Missionary paper.
Dr. Breck went to the Pacific Coast.
Purchase of Alaska.
Time for permanent Mission in Mexico: call for a Bishop there.
Pan-Anglican Council held.
Bishop Potter Memorial House established in Philadelphia.
Dec.: The Rev. C. Gillette succeeded Dr. Smith as Secretary of the Freedman's Commission.
Miss Muir appointed to Greece.

1868 Bishop Whipple appealed in behalf of Indians.
Board asked for Missionary Jurisdiction for Indians of Dakota.
Indian's Hope formed in Philadelphia.
Foreign Committee asked for Missionary Bishop at large.
St. Augustine's School for Colored People, Raleigh, N. C., adopted by the Board.
Wuchang Station opened in China.
St. Luke's Hospital, Shanghai, opened.
Mexican Reformers visited in behalf of Church in Mexico.
Board asked Bishops for parochial associations of men and women.
Board's members asked to serve on Diocesan Committees.
Mr. Morrell resigned as Foreign Secretary.
Oct. 7-29: General Convention, N. Y.
Nebraska made a Diocese.
Missionary Jurisdiction of Niobrara formed.
Alaska suggested as a Mission field.
The Rev. B. W. Morris elected for Oregon and Washington: eleventh Domestic Missionary Bishop.
The Rev. O. W. Whitaker elected for Nevada and Arizona: twelfth Domestic Missionary Bishop.
First Review of Army of Young Christian Soldiers.
Nov. 5: Ladies' Domestic Relief Association formed in New York.
English Magazine—*Mission Life*—opened a "Children's Department" and announced formation of a children's army.
Burlingame Treaty with China.
Mexico and the Monroe Doctrine.

1869 *The Domestic Mission Field* and *News from the Foreign Field* issued monthly for a year.
Dr. Denison succeeded Mr. Morrell as Foreign Secretary; resigned in October. Mr. Gillette died, and the Rev. W. E. Webb made Office Secretary of Freedman's Commission.

Mr. William Welsh of Philadelphia appointed by Domestic Committee to study Indian conditions.
Committee of ladies appointed by Board to furnish St. Helen's Hall, Portland, Ore.
Committee appointed by Board to report at next annual meeting on woman's organized work for Missions.
Suggestion made of a day's income for Missions.
Michigan members of Board organized on behalf of Missions.

1869 Foreign Committee decided Mission to British Honduras "inexpedient."
Dr. and Mrs. Hill resigned from Mission in Greece.
The Rev. H. C. Riley offered his services to the Mexican Reformers: Went out under American and Foreign Christian Union.
Oct.: House of Bishops met and elected the Rev. H. N. Pierce for Arkansas, with charge of Indian Territory: thirteenth Domestic Missionary Bishop.
Panama Railroad opened.
Union Pacific Railroad completed.
Federation of Labor.

1870 Jan.: Mite Chests issued by Domestic Committee.
Apr.: *Home and Abroad* first issued.
The Children's Guest incorporated with *The Young Christian Soldier.*
Aug.: Family Mite Boxes issued by Foreign Committee.
Delegate meetings held in San Francisco.
Board nominated Indian agents to Government.
Sister Anna Pritchard went from Philadelphia Memorial House to Indian field.
Board resolved on appointment of Committee on the best means of organizing women for educational and missionary work in the Church. Pennsylvania Auxiliary to Freedman's Commission disbanded.
Call for Church services in Porto Rico unheeded.
Dec.: The Rev. W. H. Hare elected Foreign Secretary and General Agent.

1870-1876 Eastern War (Greece and Russia with Bulgaria and Turkey).

1871 Feb.: The Rev. R. C. Rogers became Associate Secretary and General Agent of the Domestic Committee.
Aug.: Dr. and Mrs. Hill returned to Greece.
Oct. 4-26: General Convention, Baltimore.
Jubilee of the Domestic and Foreign Missionary Society.
Gold Jubilee Offering of $50,000 proposed, but no response.
Bishop G. A. Selwyn formerly of New Zealand, then of Lichfield, and Dean Howson of Chester, Eng., visitors.
Board asked Committees to appoint a Standing Committee as the Committee on Woman's Work in the Church: also to confer with seminaries and schools with regard to receiving women for training as teachers in Church institutions, and to ask the House of Bishops to consider providing an Office for setting apart women for such ministry in the Church.
Oct. 16: Woman's Auxiliary to the Board of Missions authorized.
American Church Missionary Society asked to share in the work of the Board or to become an Auxiliary.
Bishops nominated Mr. Hare for Africa. Deputies would not consent.
Nov. 20: The Board appointed an Indian Commission, with Col. E. C. Kemble as Secretary, and opened an Indian Department in the Domestic pages of *The Spirit of Missions.*
Building of Northern Pacific Railroad.
Arbitration with Great Britain.

1872 Jan.: Miss Mary A. Emery came to Missionary headquarters as Secretary of the Woman's Auxiliary.
Woman's Work Department opened in *The Spirit of Missions.*
Lent: Noon Prayers begun at Mission Rooms.
Bishop Coxe of Western New York visited Haiti.
Santo Domingo considered.
American Church Missionary Society adopted work in Mexico.

Oct. 31: House of Bishops met: elected the Rev. J. G. Auer for Cape Palmas and Parts Adjacent: fifth Foreign Missionary Bishop.

Nov. 1: Mr. Hare elected for Niobrara: fourteenth Domestic Missionary Bishop.

1873 The Rev. R. B. Duane, D. D., became Foreign Secretary. Mr. Rogers made Secretary of the Indian Commission.

The Young Christian Soldier made a weekly.

Dr. Schereschewsky completed translation of Old Testament into Mandarin.

Oct.: The Rev. J. F. Spalding elected for Colorado, with jurisdiction in Wyoming and New Mexico: fifteenth Domestic Missionary Bishop.

Dec. 3: Day of Intercession for Missions throughout Anglican Communion.

1874 Jan. 1: Mission School in Jaffa (under Miss Mary Baldwin) assumed by Foreign Committee.

Miss E. G. Eddy, first unmarried woman missionary appointed to Japan.

Oct. 7-Nov. 3: General Convention, New York.

Bishop Selwyn's second visit.

Domestic Missionary Jurisdictions erected: Western Texas, the Rev. R. W. B. Elliott elected: sixteenth Domestic Missionary Bishop; Northern California, the Rev. J. H. D. Wingfield elected: seventeenth Domestic Missionary Bishop; Northern Texas, the Rev. A. C. Garrett elected: eighteenth Domestic Missionary Bishop; New Mexico and Arizona, the Rev. W. F. Adams elected: nineteenth Domestic Missionary Bishop.

Bishop Williams of China and Japan made Bishop of Yedo.

Mr. Holly's election to Haiti ratified.

Petition of Mexican Clergy for Bishop responded to by appointment of Mexican Commission.

Panama needs neglected.

German question again discussed.

Centennial gift for 1876 proposed: no response.

Freedman's Commission changed to Home Mission for Colored People.

Bishop Lee of Delaware and the Rev. Dr. Dyer visited Mexico.

Bishop Young of Florida visited Cuba.

Oct.: House of Bishops elected the Rev. S. I. J. Schereschewsky Bishop for Shanghai. Declined.

Catechisms on Foreign Mission Fields issued by the New York Foreign Committee of the Woman's Auxiliary.

Alaska again suggested as a Mission.

Dec.: Dr. Duane died.

1876 Dr. Breck died.

Mar.: Mexican League formed.

Apr.: Miss Julia C. Emery became Secretary of the Woman's Auxiliary.

Oct.: Mr. Kimber became Foreign Secretary and General Agent.

Home Missions for Colored People discontinued as a separate department.

House of Bishops elected the Rev. C. C. Penick for Cape Palmas and Parts Adjacent and the Rev. S. I. J. Schereschewsky for Shanghai: sixth and seventh Foreign Missionary Bishops.

Centennial Year of the country celebrated in Philadelphia.

1877 St. John's Sunday-school, Lower Merion, Penn., Mr. J. W. Marston, Superintendent, began Lent and Easter S. S. offerings for Missions.

June 20: Miss Baldwin died at Jaffa, and Mission closed in December.

July 30: Relief Fund for indebtedness of Board opened.

Aug.: Dakota Prayer Book issued.

Oct.: Dr. Denison made Assistant Foreign Secretary.

Oct. 3-25: General Convention, Boston.

Petition for "more laborers" inserted in Litany.

American Church Missionary Society and Mexican League made auxiliaries to the Board of Missions.

Foreign Committee petitioned that Mexico be made a Missionary Jurisdiction.

Missionary Canon changed: Board of Managers appointed.

Board of Managers appointed members of the Board of Missions as Diocesan Missionary Committees: no general result.

1878 Jan.: *The Young Christian Soldier* and *The Carrier Dove* consolidated.

Ten Weeks Paper discontinued.

Delegate meetings succeeded by Missionary Conferences.

Bishop Neely of Maine reported on plan for individual annual subscriptions.

Feb. 13: Mr. William Welsh died.

Indian prisoners of war brought from Florida to Central New York.

Indian prisoners from Florida and Indians from Niobrara brought to Hampton Institute; the latter under charge Rector of parish.

Colored work combined with Domestic in *The Spirit of Missions.*

Mrs. Buford's letters increased interest in Colored work.

Work among Deaf Mutes urged.

Oct. 5: Miss Fay died in China.

Board appropriated for Mexico.

Mexican Church adopted Constitution and elected three Bishops.

Lambeth Conference attended by fifteen American Bishops, including Bishops Holly and Schereschewsky.

1879 Alaska again brought to notice.

Indian Commission disbanded and work given to Domestic Committee.

Jessfield, Shanghai, purchased.

Work opened at Cape Mount, Africa.

Mexican Commission asked Consecration of Mr. Riley.

1880 Dr. Denison died after thirty years in service of Foreign Committee.

Golden Jubilee of Dr. and Mrs. Hill in Greece.

First Christian Workers' Conference.

Oct. 6-27: General Convention, New York.
In joint sessions as Board of Missions.
The Bishop of Edinburgh and Bishop Hertzog of the Old Catholics present.
Bishop Neely advocated Systematic Giving.
American Church Building Fund Commission reappointed.
Permanent committee on organization of Board of Missions appointed.
The Rev. G. K. Dunlop elected for New Mexico and Arizona: twentieth Domestic Missionary Bishop. Montana separated from Idaho and Utah, made into a Missionary Jurisdiction, and the Rev. L. R. Brewer elected: twenty-first Domestic Missionary Bishop. The Rev. J. A. Paddock elected for Washington: twenty-second Domestic Missionary Bishop.
Mission to Cuba referred to Board of Managers.

1881 June: The Rev. J. B. Wicks of Central New York, with three Indian helpers, began work in Indian Territory.
Oct.: Archdeacon Kirkby appointed to travel for the Board.
The Rev. G. F. Flichtner made Foreign Secretary pro tem.
Board appropriated for Deaf Mutes and Chinese work in the United States.

1882 First woman missionary (Sister Eliza of Denver) appointed in white field; support promised by Woman's Auxiliary.
May: The Rev. J. S. Russell, Deacon, went to Lawrenceville, Va.
Bishop Paddock of Washington visited Alaska.
June: Board made first appropriation to Cuba.
July 1: Dr. Hill died in ninety-first year: served Greece 1830-1869.
Nov. 11: Dr. Twing died after nineteen years of service with the Domestic Committee.
First Quiet Day noted.
English Bishop sent to Mid China.

1883 Mr. Kimber became Senior Secretary and Editor of *The Spirit of Missions.*

June: Mr. Flichtner elected Domestic Secretary pro tem.

Mrs. Twing made Honorary Secretary of the Woman's Auxiliary.

Church Mission News—unofficial paper—edited by Archdeacon Kirkby.

Attention again called to Alaska.

Mr. Flichtner and Bishop Elliott of Western Texas visited Mexico.

Oct. 6-26: General Convention, Philadelphia.

Bishop Thorold of Rochester, visited from England.

Niobrara Jurisdiction given up: South Dakota erected into a Missionary Jurisdiction, with Bishop Hare as Bishop. North Dakota made a Missionary Jurisdiction and the Rev. W. D. Walker elected: twenty-third Domestic Missionary Bishop. Wyoming made a Missionary Jurisdiction.

Bishop Penick resigned Cape Palmas. Bishop Schereschewsky resigned Shanghai.

Foreign Committee withdrew from charge of work in Mexico.

Ladies' Mexican League separated from Foreign Committee.

Mexican Commission asked resignation of Bishop Riley.

Missionary appointed to Americans in Mexico.

Church Society for Promoting Christianity among the Jews made an Auxiliary.

Archdeacon Kirkby made Special Agent for Domestic Committee.

1884 Feb.: Bishop Young of Florida again visited Cuba.

April: House of Bishops received resignation of Bishop Riley of Mexico, and elected the Rev. W. J. Boone (2nd) for Shanghai: eighth Foreign Missionary Bishop, and the Rev. S. D. Ferguson for Cape Palmas: ninth Foreign Missionary Bishop.

June: Board appropriated for Cuba.

Miss Sybil Carter appointed Visiting Agent.

Enrolment Fund suggested by Mr. Wm. A. Fuller, Philadelphia.

Sept.: Archdeacon Kirkby resigned: special agent for Systematic Offering Plan appointed.

Dec.: Domestic Committee asked to consider work in Alaska.

Mrs. Hill died in Greece.

The Misses Burr's bequest of $127,000, Mr. Wm. H. Vanderbilt's of $200,000.

1885 Alaska adopted as a Mission field.

Mar.: Board discontinued Domestic and Foreign Committees, and inaugurated monthly meetings of President, Vice-President, General Secretary, Associate Secretary, Treasurer and Assistant Treasurer, with a Council of Advice.

June: Elected the Rev. W. Langford, D. D., General Secretary, who came into office in September.

1886 February: Prayer Page introduced into *The Spirit of Missions.* Church Missions House suggested.

Woman's Auxiliary established Domestic Missionary Lending Library. Missouri and Indiana Branches took the lead in Mission Study.

Mar.: The Rev. Octavius Parker appointed first missionary to Alaska.

Mr. Moody's first International Students' Conference, Mt. Hebron, Mass.

Oct. 6-28: General Convention, Chicago. Missionary Councils established.

Committee for work among Colored people appointed. Immigration discussed. Church German Society made an Auxiliary. Resolved to send Presbyter to Mexico. Auxiliary relationship of Mexican League with Board dissolved.

California Auxiliary suggested establishment of a Missionary Training School in San Francisco. Board declined undertaking.

Canon adopted making yearly offerings obligatory. Assessments on Dioceses proposed.

Reorganization of Woman's Auxiliary considered.

Nevada and Utah, and Wyoming and Idaho erected into

Missionary Jurisdictions: the Rev. E. Talbot elected for the latter: twenty-fourth Domestic Missionary Bishop.

1887 Mar.: The Rev. Dr. Drumm appointed Immigrant Chaplain for Port of New York.

The Rev. J. W. Chapman appointed for Alaska.

The Rev. W. B. Gordon appointed in charge of work in Mexico.

Inter-seminary Missionary Alliance formed: discontinued in 1897.

Histories of Missions in Africa, China and Japan prepared.

Woman's Auxiliary established Foreign Missionary Lending Library.

Girls' Friendly Society at work for Missions.

Oct.: Missionary Council asked House of Bishops to make Alaska a Missionary Jurisdiction.

Bishop of California and Clergy of San Francisco petitioned Bishops for Training House for missionaries.

Bishops at special session elected the Rev. J. S. Johnston for Western Texas: twenty-fifth Domestic Missionary Bishop, and the Rev. A. Leonard for Nevada and Utah: twenty-sixth Domestic Missionary Bishop.

Holy Catholic Church in Japan organized.

1888 Jan.: Church Students' Missionary Association organized.

Harold Brown gave $100,000 towards Missionary Episcopate.

Woman's Auxiliary suggested Half-hour Missionary reading and Mission study.

Church Periodical Club formed.

June: Lambeth Conference: Dr. Langford delegate to Foreign Missionary Conference, England.

Oct.: Board appointed Committee on Church Missions House.

Missionary Council again asked for Bishop for Alaska.

Request for coöperation made by Bishop Blyth of Jerusalem, referred to the Society for the Jews.

Nov.: House of Bishops elected the Rev. J. M. Kendrick for New Mexico and Arizona: twenty-seventh Domestic Missionary Bishop.

Indian troubles about Government lands.
The Chinese Enumeration Bill.

1889 May: Site for Church Missions House purchased.
Illustrated missionary lectures introduced by Mrs. Winslow.
American Church Missionary Society asked permission to extend its Foreign work.
The Revs. J. W. Morris and L. L. Kinsolving went to Brazil.
The Misses Perry went as volunteer workers to Japan.
Oct. 2-24: General Convention, New York.
First United Offering of the woman's Auxiliary—$2,188.64: for building Christ Church, Anvik, Alaska, and sending Miss Lovell to Japan.
Through Harold Brown Gift Colorado and Oregon made Dioceses.
Western part of Nebraska erected into Missionary District of The Platte; the Rev. A. R. Graves elected: twenty-eighth Domestic Missionary Bishop.
Board decided to send general missionary to Alaska.
Bishop Williams resigned Japan.
Junior Department of the Woman's Auxiliary authorized by the Board.
Woman's Auxiliary asked for training house for women workers.
Mr. Fuller, author of the Enrolment Fund Plan, died: fund amounted to $125,000.
Nov. 30: Day of Intercession.

1890 Miss Sybil Carter resigned as visiting agent of Board: appointed agent for the Enrolment Fund.
Pennsylvania and New York Training Schools opened.
Oct.: House of Bishops at special session elected Dr. Langford for Japan—election declined, and Mr. Chapman for Alaska—not confirmed.
Missionary Council asked for another election to Alaska.

1891 Junior Auxiliary (changed in 1899 to Church Missions) Publishing Co. established in Hartford, Conn.
Church Calendar issued, also Missionary Packets.

Feb.: House of Bishops met, withdrew Oklahoma and Indian Territory from Arkansas and made them separate Missionary Jurisdictions.

Sent Bishop Hare to visit Japan. Japanese Church held Synods, desiring independence.

Bishop for Colored work suggested: disapproved. King Hall for Colored students, Washington, incorporated.

Board united with Government in support of schools in Alaska.

Dr. Langford visited West.

Mrs. Twing visited England.

1892 Miss Carter resigned as Agent for the Enrolment Fund.

Pyramids issued for Lenten Offering.

Oct. 3: Corner-stone of Church Missions House laid.

Government subsidies for Indian Schools declined by Board.

Committee appointed to coöperate with trustees of Hill Memorial School, Greece.

Prayer Book Distribution Society established.

Mr. Gordon resigned charge of work in Mexico.

Oct. 5-23: General Convention, Baltimore.

Woman's Auxiliary United Offering, $20,353.16.

Woman's Auxiliary organization discussed, and four Advisory Committees appointed.

New Mexico and Arizona made separate Missionary Jurisdictions, and Bishop Kendrick made Bishop of Arizona, with charge of New Mexico. The Jurisdiction of Washington divided into Olympia and Spokane.

The Rev. L. H. Wells elected for Spokane: twenty-ninth Domestic Missionary Bishop. Florida divided. Southern Florida erected into a Missionary Jurisdiction, and the Rev. W. C. Gray elected: thirtieth Domestic Missionary Bishop. Oklahoma and Indian Territory made a Missionary Jurisdiction, and the Rev. F. K. Brooke elected: thirty-first Domestic Missionary Bishop. Colorado divided and Western Colorado erected into a Missionary Jurisdiction. The Rev. W. M. Barker elected: thirty-second Domestic Missionary Bishop. Michigan divided, and Northern Michigan erected into a Missionary Jurisdiction.

Work for Sailors on Inland Waters commended to Board of Managers, and referred by them to neighboring Dioceses.

Nov.: Mrs. Twing sailed for trip around the world.

Dec.: The Rev. Henry Forrester appointed to Mexico.

The Board of Managers again asked Bishops for a Bishop for Alaska, and the Board of Missions to put the colored work under the charge of a Bishop.

1893 Mar.: House of Bishops elected the Rev. John McKim for Yedo and the Rev. F. R. Graves for Shanghai: tenth and eleventh Foreign Missionary Bishops.

Apr.: *Quarterly Message* issued.

Woman's Auxiliary established by Mrs. Twing in China and Japan.

Bishop Doane of Albany visited the Hill Memorial School, Athens.

Bishop Peterkin of West Virginia visited Brazil.

Geary Bill.

French claims in Liberia.

Oct.: Missionary Council in Chicago: Columbian Exhibition there.

Greek Archbishop of Zante present.

Mission Service Books issued.

Diocesan Missionary reports suggested, in order to give full record of Domestic work.

Dec.: Dean Hoffman of G. T. S. reported upon Missionary education in all schools of learning.

Board repeated request to House of Bishops for Bishop to Alaska.

Appointed delegates to general conference of Missionary Secretaries and also to Anglican Missionary Conference.

1894 Jan. 9: First Board meeting in Church Missions House.

Jan. 25: Church Missions House dedicated.

Woman's Auxiliary Thank Offering, to send new workers.

April 6: First Farewell Service in Chapel of the Church Missions House, for the Rev. J. W. Chapman, Miss Sabine and Miss Glenton, leaving for Alaska.

June: Dr. Langford visited London for Missionary Conference, where Miss Coles of Philadelphia presented paper from Mrs. Twing at women's meeting.

Correspondence between Secretaries of the Woman's Auxiliary and the Woman's Committee of the S. P. G.

Oct.: Missionary Council, Hartford.

The Rev. J. L. Prevost, of Alaska, pleaded for Bishop.

House of Bishops decided they could not elect; translated Bishop Barker from Western Colorado to Olympia; made provision for retired Missionary Bishops.

Woman's Auxiliary provided for first woman's training school in Foreign Field—Shanghai.

1895 Feb.: Representatives of Foreign Missionary Boards met at Church Missions House.

Rev. George Buzzelle visited Alaska.

Sept.: Board urged Bishops to immediate action there.

United Offering boxes issued.

Oct. 2-25: General Convention, Minneapolis.

Woman's Auxiliary United Offering, $56,198.35, added to that of 1892, and made endowment of a Missionary Episcopate; applied for three years to Oklahoma, then to Alaska.

Woman's Auxiliary asked for specific training for women missionaries.

Board asked House of Bishops for statements of proposed yearly Diocesan contributions for next triennium and to appoint a committee of Bishops on the Domestic field.

Appointed committee on Aged and Infirm Clergy and Widows and Orphans of Clergy.

House of Bishops adopted practice of noon prayers for Missions.

Wyoming and Idaho divided into two Missionary Jurisdictions. Western Colorado joined to Nevada and Utah. Indian Territory united to Oklahoma.

Counties of Western Texas united to New Mexico. Alaska and Asheville erected into Missionary Jurisdictions; North Texas erected into the diocese of Dallas; Minnesota divided and Jurisdiction of Duluth

erected. Missionary Jurisdiction of Northern Michigan through Harold Brown gift erected into Diocese of Marquette. The Rev. P. T. Rowe elected for Alaska: thirty-third Domestic Missionary Bishop.

Deaconess House established in St. Paul, Minn.

1896 April 14: George C. Thomas elected Treasurer.

Board recommended to Woman's Auxiliary to support woman workers.

Woman's Auxiliary issued Hand Book prepared by Mrs. Twing, also topics for Mission study. Joined in petition to Government in behalf of women of Armenia.

Oct.: Missionary Council suggested Diocesan and parochial apportionments by auxiliary boards of General Missions.

Nov.: Mrs. Twing started on second trip around the world.

House of Bishops elected the Rev. J. D. Morrison for Duluth: thirty-fourth Domestic Missionary Bishop.

Colored Commission organized in Washington.

Bishop Walker translated from North Dakota to Western New York.

1897 Jan.: Dallas received endowment grant.

June: Lambeth Conference; Women's meetings attended by Honorary Secretary and Secretary of the Woman's Auxiliary and representatives of twenty-three Diocesan branches.

July 2: Dr. Langford died.

Nov.: Bishop Willis of Hawaiian Islands asked help of Board.

Mrs. Twing urged interest in other societies of women.

1898 The Rev. Dr. H. L. Duhring appointed Agent for Sunday-school Lenten Offerings.

June: The Junior Auxiliary Publishing Co. reorganized as auxiliary to the Board.

Aug. 15: Miss Muir died after thirty-one years in Greece. Mission closed in September.

Hawaii annexed to United States. Spanish War gave responsibility in Porto Rico, Cuba and the Philippine Islands. Committee on Growing Territory appointed.

Sept.: Self-Denial Week and Day of Prayer held in the Woman's Auxiliary.

Twice Round the World published by Mrs. Twing.

Oct. 5-25: General Convention, Washington.

Woman's Auxiliary United Offering, $82,742.87, for support of women workers.

Board declined to form Junior Auxiliary to Board and Woman's Auxiliary jointly, and formed Sunday-school Auxiliary.

Prayer Book Distribution Society dissolved.

Portuguese Prayer Book presented from Brazil.

Apportionment Plan referred to the Board of Managers.

Provincial System discussed.

Term Missionary Jurisdictions changed to Missionary Districts.

Missionary Districts formed: Boise, eastern part of Idaho and western of Wyoming; Laramie, The Platte and eastern part of Wyoming; Salt Lake, Utah, eastern part of Nevada and part of Wyoming and Western Colorado; Sacramento, changed from Northern California, with western part of Nevada added.

District of Kyoto erected in Japan.

The Revs. J. M. Horner elected for Asheville; W. H. Moreland for Sacramento; S. C. Edsall for North Dakota; J. B. Funsten for Boise: thirty-fifth, thirty-sixth, thirty-seventh and thirty-eighth Domestic Missionary Bishops.

Election of the Rev. L. L. Kinsolving as Bishop for the Reformed Church in Brazil approved.

Committee appointed on Honolulu.

Dec.: Committee on work in Mexico formed, and appropriation for support of the Rev. H. Forrester as Presbyter in charge.

Representatives nominated by Board to annual meeting of Secretaries of Foreign Missionary Boards.

1899 Jan.: By-laws of Society changed. Mr. J. W. Wood elected Corresponding Secretary of the Board.

Mar.: Auxiliary relations established with Assyrian Missionary Committee.

Apr.: The Rev. G. S. Pratt appointed first missionary to Porto Rico.

Work in Philippines begun by Chaplain Pierce and men of the Brotherhood of St. Andrew.

Bishop Nichols of California visited Honolulu.

May: C. M. S. Centennial held in London.

June: Board appointed fifty-six delegates to "Ecumenical Conference" on Foreign Missions.

Missionary Loan Exhibits in Philadelphia and New York.

Oct. 27: House of Bishops elected the Rev. S. C. Partridge for Kyoto: twelfth Foreign Missionary Bishop.

Oct.: Board elected the Rev. A. S. Lloyd, D. D., as General Secretary.

Dec.: Dr. Lloyd and Mr. Wood came into office.

1900 Jan.: Monthly Meeting of New York Clergy begun at Church Missions House.

Order of Service issued for Missionary Sundays.

Bishop Whitaker of Pennsylvania visited Cuba.

Mar.: Cuba placed under care of American Church Missionary Society.

Bishops Whipple of Minnesota and Peterkin of West Virginia visited Porto Rico.

Apr. 21-May: Third World's Missionary Conference held in New York. Committee on United Study of Missions formed; Mrs. Twing a member.

Permanent Missionary Department opened in New York Public Library and Museum of Natural History.

Woman's Auxiliary started Missionary Library for study classes.

History of China Mission issued by Mrs. Barbour and Miss Huntington. *Planting of the Church* by Miss Jarvis.

Oct.: First Missionary Council met in Louisville, Ky.

Recommended Boards of Correspondence and Conference.

Petitioned Bishops to elect Bishops for all new possessions; also that legacies not needed for current expenses might be applied to new work.

Dec. 4-11: Missionary Week in New York Branch Woman's Auxiliary.

Board of Missions renewed appropriation for work among English-speaking people in Mexico.

Guardianship of the Philippines and Guam given to the United States.

The Boxer Revolution in China.

Government license required for High School grade Mission Schools in Japan.

Hague Court of Arbitration established.

1901 Jan.: Publication Department opened in *The Spirit of Missions.*

Mar.: Corresponding Secretary given charge of missionary books in the Church Missions House.

Flinging Out the Banner issued by Mrs. Morrison of Duluth.

Pan-American Exposition, Buffalo, N. Y.

Oct. 2-17: General Convention, San Francisco.

Woman's Auxiliary United Offering, $107,027.83, specials for Missionary Bishops and Colored work.

Apportionment System adopted.

District Secretaries allowed.

Porto Rico with Vieques, the Philippines, Honolulu and Cuba made Missionary Districts; Kansas and Shanghai divided, and the Districts of Salina and Hankow erected. The Rev. C. Mann, C. H. Brent, F. W. Keator, J. H. Van Buren and H. B. Restarick elected: for North Dakota, the Philippines, Porto Rico (with charge of Cuba) and Honolulu: thirty-ninth, fortieth, forty-first, forty-second and forty-third Domestic Missionary Bishops.

The Rev. J. A. Ingle elected for Hankow: thirteenth Foreign Missionary Bishop.

Board asked Bishops to consider jurisdiction in Panama. Canon on Missions referred to 1904.

Woman's Auxiliary Advisory Committees, except that on Women Workers, discontinued.

Oct. 14: Mrs. Twing died in San Francisco.

Woman's Auxiliary resolved on $15,000 for St. Mary's Hall, Shanghai, as memorial.

Nov.: Seven District Secretaries appointed.
Advent meetings in Rochester, W. N. Y., resolved that men be organized for mission study.

1902 Feb.: Special Lent number of *The Spirit of Missions* on children's work inaugurated.
Mission study class of men and women, Trinity Church, Hartford, Conn.
Apr.: Bishop Nichols of California visited Honolulu and received transfer of jurisdiction from English Bishop.
Gift of $100,000 for Cathedral, Manila.
May: Bishop Brent's Farewell Service.
June: Young People's Movement organized at Silver Bay, New York.
July: Meetings and Services in New York for eleven outgoing missionaries.
Oct. 24: Rev. S. M. Griswold elected for Salina: forty-fourth Domestic Missionary Bishop.
Advent meetings in New York and Brooklyn churches.
Board's agreement with Bishop of Arkansas.
Plan of Bishop of Asheville to include all specials in increased appropriations.

1903 Jan. 20: Dr. Lloyd elected to Mississippi: declined.
March number of *The Spirit of Missions* had illustrated cover.
Missionary Campaign in Middle West.
Mission study class in New York Training School, and mission papers in Philadelphia Divinity School.
Dr. Lloyd visited Pacific Coast.
Bishop Johnson of Los Angeles visited Mexico.
Bible translation completed by Bishop Schereschewsky.
Anglican Bishops in China held conference.
Alaska boundary settled.
Panama Zone ceded.
Pacific cable completes circle of globe.
Wireless message crossed Atlantic.

1904 Feb.: Panama Canal Zone Treaty signed.
Hudson Stuck went to Alaska.
Junior Clergy Missionary Association of New York formed.

July: First Church Summer School for Missions, New Milford, Conn.
Aug.: Vacation Conference, Richfield Springs, N. Y.
Lessons on Alaska issued by Church Missions Publishing Company.
Study Classes formed under Mrs. J. N. Mitchell, Philadelphia.
Sept.: Dr. Lloyd elected to Kentucky: declined.
Rev. Henry Forrester died.
Oct. 5-25: General Convention, Boston.
Archbishop (Davidson) of Canterbury present.
Woman's Auxiliary United Offering, $150,000, for support of women workers.
Thank offering undertaken by men for Tercentenary, 1907.
First afternoon sessions of Board of Missions held.
Colored Commission ordered to be replaced by a committee.
The Rev. F. F. Johnson elected as assistant to Bishop Hare of South Dakota.
Montana erected into a Diocese.
The Rev. F. S. Spalding elected for Utah: forty-fifth Domestic Missionary Bishop.
Mexico made a Foreign Missionary District.
The Revs. L. H. Roots, H. D. Aves, and A. W. Knight elected for Hankow, Mexico, and Cuba: fourteenth, fifteenth and sixteenth Foreign Missionary Bishops.
Cuba and Brazil transferred from the American Church Missionary Society to the Board.
Through Harold Brown Gift West Texas made Diocese of Western Texas.
Panama Canal Zone placed under Presiding Bishop.
New Missionary Canon adopted, substituting Board of Managers for Board of Missions.
Eight Missionary Departments formed.
Nov.: Layman's Forward Movement organized in Detroit.
Dec. 13: The Rev. E. P. Smith elected Educational Secretary.
Standing Committee on Colored Work appointed.

1905 American Church Institute for Negroes formed.
St. Paul's School, Lawrenceville, Va., had first farmers' conference.
Zamboanga and Bontoc opened in the Philippines.
Isle of Pines placed under the Bishop of Cuba.
Bishop Holly visited Santo Domingo.
St. John's University, Shanghai, incorporated.
War between Russia and Japan.
Dr. MacWillie of Wuchang trained first ambulance corps in Chinese Army.
Nov. 5: Thanksgiving Service in Trinity Cathedral, Tokyo, over close of Japan-Russia War.
Dr. Lloyd elected coadjutor Southern Virginia: declined.
Department Conferences succeeded Missionary Councils, and three salaried Department Secretaries, the previous seven unsalaried ones.
Church Prayer League for Kiu Kiang started in Philadelphia.

1906 Jan.: Board approved American Church Institute for Negroes.
Appropriations for King Hall, Washington, discontinued.
Ecclesiastical jurisdiction over Isthmus of Panama transferred from English to American Church.
Feb.: At request of Synod of Mexican Church, Bishop Aves received it under his care.
Mr. Wood visited Cuba.
April 18: San Francisco earthquake and fire; $152,000 sent in relief.
The Rev. H. L. Burleson added temporarily to the staff at the Church Missions House.
The Rev. R. W. Patton appointed Secretary for Fourth and Eighth Departments.
Aug. 28: Dr. Lloyd sailed for the East.
Nov.: Laymen's Missionary Movement inaugurated.
Thirty-five hundred dollars given for the new building of the S. P. G.

1907 The Mystery Play introduced.
Committee from Laymen's Missionary Movement visited Great Britain.

April: Third Anglican Conference, Shanghai.
Missionary Centennial Conference, Shanghai.
World's Christian Students' Meeting, Tokyo.
June: Joint Memorial sent to Hague Conference.
Mr. Thomas visited S. P. G. and C. M. S.
Famine in China.
Chinese Opium Edict.
First Public Library in China established at Boone University, Wuchang.
Oct. 2-19: General Convention, Richmond, Va.
Woman's Auxiliary United Offering, $224,251.55, for support women workers, except $10,000 for Training School, Sendai, Japan.
Bishop (Ingram) of London and Bishop Montgomery, Secretary S. P. G., present.
Men's Tercentenary Offering, $775,000.
Woman's Auxiliary gave $300 to new S. P. G. House.
Missionary Departments constituted by Canon.
Oregon divided, Eastern Oregon erected into a Missionary District, and the Rev. R. L. Paddock elected: forty-sixth Domestic Missionary Bishop. Western Colorado separated from Utah, and the Rev. E. J. Knight elected: forty-seventh Domestic Missionary Bishop. Nevada separated from Sacramento, and the Rev. H. D. Robinson elected: forty-eighth Domestic Missionary Bishop. Wyoming and Utah made separate Missionary Districts.
Western Nebraska changed to Kearney.
Southern Brazil made a Foreign Missionary District, and Bishop Kinsolving elected; became seventeenth Foreign Missionary Bishop.
The Rev. H. B. Bryan appointed by Presiding Bishop Archdeacon of Panama Canal Zone.
Question of Negro Suffragans referred to 1910.
Mexican Committee, after twenty years' independent existence, merged with Woman's Auxiliary.
Oct. 23: University Hospital, Manila; St. James' Hospital, Anking and Ingle Hall, Wuchang, opened.
Through Harold Brown gift Duluth made a Diocese.

1908 Jan.: 1,500 English Student Volunteers met in Liverpool.
Sixth and Seventh Missionary Departments organized.
Bishop Osborne of Springfield visited Panama.
Feb.: Bishop Knight of Cuba made Presiding Bishop's Commissary in Panama Canal Zone.
Mar.: First international conference of Young People's Missionary Movement held in Pittsburgh.
April: Layman's Missionary Movement Committee reported in Carnegie Hall.
Board's Secretaries authorized to help in L. M. M. as duties might permit.
May: Eighth Missionary Department organized.
Dr. Lloyd elected Bishop of Maryland: declined.
Miss Emery sailed on trip around the world.
June: Church Prayer League formed.
Miss Lindley came to Church Missions House.
June 15-24: Pan-Anglican Congress.
Lambeth Conference.
Aug. 28: Miss Sybil Carter died.
Emperor and Empress Dowager of China died.
1909 Jan.: Auxiliary connection of Church Missions Publishing Company with the Board dissolved.
Mr. Smith, Educational Secretary, resigned.
Feb.: The Rev. J. J. Gravatt, Jr., and Deaconess H. R. Goodwin appointed Student Secretaries of the Board.
House of Bishops elected the Rev. N. S. Thomas for Wyoming and the Rev. Benj. Brewster for Western Colorado: forty-ninth and fiftieth Domestic Missionary Bishops.
April: The Rev. H. L. Burleson elected a Secretary.
Mr. Thomas died.
May: Dr. Lloyd elected Bishop-coadjutor of Virginia.
June: Resigned as General Secretary.
Sept.: Mr. George Gordon King elected Treasurer, and Miss Lindley Assistant to the Secretary of the Woman's Auxiliary.
With Board's approval the Forward Missionary Movement affiliated with the Layman's Missionary Movement in a national campaign.

New England Province urged work for Orientals, also Christian Education.

Oct. 23: Bishop Hare died: Bishop Johnson became Bishop of South Dakota: fifty-first Domestic Missionary Bishop.

Church Missionary Calendar begun in Philadelphia.

Gold discoveries in Alaska.

1910 April: Bishop Lloyd elected on Board of Missions and placed on the Advisory Committee.

May: National Missionary Canvass held in Chicago; Churchmen there assembled called on Board for Every Member Canvass in the Church.

June: World Missionary Conference held in Edinburgh.

Sept.: Sunday School Department in *The Spirit of Missions* conducted 1910-1912 by the Rev. W. E. Gardner, Department Secretary for New England.

Oct. 5-21: General Convention, Cincinnati. Bishop Wordsworth of Winchester, Eng., present.

Woman's Auxiliary United Offering, $243,360.95 for women workers, except $10,000 for St. Hilda's School, Wuchang, and $5,000 for St. Augustine's School, Raleigh, N. C.

Sacramento and Olympia erected into Dioceses.

The Rev. G. A. Beecher elected for Western Nebraska: fifty-second Domestic Missionary Bishop, in place of Bishop A. R. Graves, resigned. North Texas erected from Dallas and West Texas; Arizona separated from New Mexico; Eastern Oklahoma from Oklahoma and San Joaquin from California, and the Revs. E. A. Temple, J. W. Atwood, T. P. Thurston and L. C. Sanford elected: fifty-third, fifty-fourth, fifty-fifth and fifty-sixth Domestic Missionary Bishops.

Wuhu separated from Hankow and the Rev. F. L. H. Pott elected: declined.

Suffragan Bishops granted.

Missionary Canon revised, giving a President, with six years' term of office. Bishop Lloyd elected President.

Through Harold Brown gift Olympia and Sacramento made into Dioceses.

Board of Religious Education and World Conference on Faith and Order approved.
Joint Commission on Social Service appointed.
House of Bishops appointed Committee to advise with workers on Layman's Missionary Movement.
Nov.: New Board organized.
Dec.: Mr. Gravatt resigned.
Layman's Committee formed in Massachusetts.
World Peace Foundation established.

1911 Jan.: Woman's Foreign Missionary Jubilee.
Feb.: Order taken for Holy Communion to precede Board meetings.
March: Rev. F. J. Clark elected as Junior Secretary.
April: The Rev. A. R. Gray succeeded Mr. Smith as Educational Secretary.
April: The World in Boston.
A Day's Convass suggested.
Duplex envelopes introduced.
May: Seventh Department asked for apportionment of men.
Special Committee for St. Paul's University, Tokyo, appointed.
Famine and Revolution in China. Hankow Cathedral used as hospital. Missionaries served on Relief Committee. Missionary physician, Wuchang, President of the Red Cross.
Mr. Burleson issued *The Conquest of the Continent.*
Oct.: House of Bishops met: deferred action on Central America to 1913; appointed commission to visit Haiti; elected the Rev. H. St. G. Tucker for Kyoto, and the Rev. D. T. Huntington for Wuhu: eighteenth and nineteenth Foreign Missionary Bishops.
Dec.: *The Young Christian Soldier* discontinued.
Monthly Edition of *The Young Churchman* edited by Board.

1912 Jan.: Bishop Knight visited Haiti.
Feb.: Board met in Chicago; opened doors to public.
Authorized New China Equipment Fund of $200,000. By Oct., 1916, $204,210.62 raised and $79,650 pledged.
Feb. 16: Archbishop Nicolai died (Tokyo).

Bishop Lloyd visited Mexico.

Mar.: Acknowledgments of offerings by parishes and missions discontinued in *The Spirit of Missions.*

Appropriation for Kuling School.

April: House of Bishops met; the Rev. Geo. Biller elected for South Dakota: fifty-seventh Domestic Missionary Bishop. Bishop Van Buren resigned Porto Rico; Bishop Knight of Cuba put in charge, and of Haiti, which asked to be made a Missionary District: action deferred.

Bishop Brent attended International Opium Conference at The Hague.

Graduates of St. John's University, Shanghai, Ministers to U. S. and Germany, confidential advisor to Yuan Shi Kai.

April 26: Holy Catholic Church in China formed.

Conference of religions in Japan.

Continuation Committee of World's Missionary Conference met in U. S.

May 27: Mr. Kimber retired after forty-five years of service. Rev. F. J. Clark elected Recording Secretary in his place.

Estate of Miss M. R. King brought $212,000 to Board (its largest individual receipt).

Mr. Wood visited Porto Rico.

Every Member Canvass Campaign recommended in Rhode Island and Massachusetts.

Coördination and unifying of Boards presented by Bishop Lloyd and referred to Committee.

July: Cambridge Conference studied Religious Education and Social Service.

Nov.: Mr. Gardner became Secretary of the General Board of Religious Education.

Dec. 3: Mr. Kimber died.

Deaconess C. M. Carter transferred from Alaska to Philadelphia Training School.

1913 Feb.: Board refused to exchange site of Church Missions House for another. Fiscal Year to close December 31 instead of August 31. Fourth Department asked that Mill and Mountain Work be made a sep-

arate Department of the Board. Third Department asked for a Bureau of Immigration. Specials ($153,000 each) for St. Paul's College and St. Luke's Hospital, Tokyo, authorized.

March: Readjustment of Missionary Policy in Domestic Continental Field. Report of Committee on Reorganization discussed. United Missionary Campaign and Canvass with other Missionary Boards voted "undesirable."

Conference of Mission Boards on Latin America.

April 27: Day of Prayer called for by Chinese Government; that Government formally organized in May.

May: Eighth Department called for revised methods in Domestic Field. Board urged General Convention to send Commission to study conditions in Central America.

June: Cross planted by Archdeacon Stuck on Mt. McKinley.

Miss Lindley visited S. P. G. summer school in England.

Kikiyu Incident.

Bishop Nichols of California made President of American Church Institute for Seamen.

Oct. 6: Board asked General Convention to appoint a Joint Commission on reorganization to report in 1916.

Bishop Lloyd asked for the appointment of a Commission to visit Liberia, and was authorized to make the appointment.

Oct. 8-25: General Convention, New York.

Woman's Auxiliary United Offering, $306,496.66, for support of women workers, except $15,000 for Hooker School, Mexico, and $5,000 for St. Augustine's School, Raleigh, N. C.

Exhibit—"Everywhere"—Cathedral Close.

Provincial System succeeded Missionary Departments. Fractional vote given to Domestic Districts, and a vote, except when taken by Orders, to Foreign Districts. Missionary Canon referred to 1916. Election of Presiding Bishop approved. Bishop Gray resigned Southern Florida; Bishop Wells, Spokane; Bishop Mann, North Dakota, and transferred to Southern

Florida. Bishop Knight resigned Cuba but remained in charge of Panama Canal Zone. Kearney changed to Western Nebraska; Cape Palmas and Parts Adjacent to Liberia; Wuhu to Anking; North Texas enlarged by two counties from West Texas; Haiti made Foreign Missionary District but attached to Porto Rico. The Rev. C. B. Colmore elected for Porto Rico; the Rev. J. P. Tyler for North Dakota; the Rev. F. B. Howden for New Mexico: fifty-eighth, fifty-ninth and sixtieth Domestic Missionary Bishops.

Racial Episcopate referred to 1916. Immigrant Department approved. St. Luke's Hospital, Tokyo, recognized as an international institution.

Nov.: Bishop Lloyd attended Conference of Continuation Committee at The Hague.

Dr. Gray with Dean Davis and the Rev. R. B. Mitchell visited the East.

Dec.: Miss Tillotson appointed Assistant Secretary Woman's Auxiliary.

Committee of Conference with Board of Religious Education on Student Work appointed.

1914 Jan.: Primary Synod of Province of the Southwest organized for Missions, Religious Education and Social Service, proposed a Board of Strategy.

Architect sent to Tokyo for work on St. Paul's College.

Feb.: Emergency Fund instituted to restore $40,000 to reserve funds. Board asked for appointment of Diocesan Committees to help. One Day's Income Plan suggested. Dr. Mott's request for financial cooperation in joint work to secure volunteers referred to Executive Committee. Care of Haiti resigned by Bishop Knight and placed under Bishop Colmore of Porto Rico.

March: City Wide Canvass, Wilmington, N. C.

May: Dr. Dillard and the Rev. F. J. Clark appointed to visit Liberia: failed to go.

Christian Association, Penn., offered $30,000 to merge medical work with St. John's, Shanghai.

Committee appointed to consider relation of Board to Church Pension Fund.

Hand Book of the Woman's Auxiliary issued.
July: The Rev. R. B. Mitchell added to staff at Church Missions House.
International Peace Conference, Constance.
Outbreak of World War.
Oct.: Board and House of Bishops met in Minneapolis.
The Rev. G. C. Hunting elected for Nevada; the Rev. Paul Jones for Utah; and the Rev. Herman Page for Spokane: sixty-first, sixty-second and sixty-third Domestic Missionary Bishops. Also the Rev. H. R. Hulse for Cuba: twentieth Foreign Missionary Bishop.
Nov.: Nation-Wide Campaign of Layman's Missionary Movement.
Dec.: Order of Felicitous Grain given to Dr. MacWillie, Dr. Glenton and Miss Higgins for Red Cross work at Wuchang.
1915 Board asked to send representatives to Panama Conference. Tabled. Ready to appropriate for pensions to Clergy receiving stipends.
The Rev. R. B. Mitchell in charge of One Day's Income.
March: First Diocese-Wide Campaign, East Carolina.
May: Panama Conference again discussed, and representation permitted.
Authorized appeal to Bishops to meet appropriations.
Church exhibit in Panama Exhibit, San Francisco.
Oct.: Panama Conference again discussed and committee appointed. Resolution passed that the first $50,000 from legacies in the year be devoted to permanent equipment in Continental Domestic Field.
Emergency Fund and One Day's Income raised $432,000. Committee to memorialize Emperor of Germany to use influence with Turks.
Typhoon in Philippines.
Dec.: First Province asked that parochial expenses be made basis of appropriations. Sixth Province asked additional Episcopal supervision for South Dakota. Seventh Province for a survey of that Province.
Bishop Lloyd asked appointment of Domestic Secretary.
Church in China organized a Board of Missions.

1916 Jan.: The Rev. C. E. Betticher, Jr., became Managing Editor of *The Spirit of Missions.*

Feb.: Panama Congress met.

Dr. Kumm presented plan for chain of Missions in Soudan: judged inadvisable by Executive Committee.

April 26: Bishop Benjamin Brewster transferred from Western Colorado to Maine.

Board appropriated $25,000 toward expenses of Every Member Canvass.

President asked for Committee to consider Central America and to petition General Convention for a District there.

Church Clubs voted to study Missions.

Cornerstone new St. Paul's College, Tokyo, laid.

Oct.: Board recommended a Bishop for Panama Canal Zone, and a Commission to visit Liberia.

One Day's Income a continuous feature of financial work.

Oct. 11-27: General Convention, St. Louis.

Woman's Auxiliary United Offering, $353,619.76, for support of women workers.

Bishop of Worcester, Eng., and Bishop Montgomery, Secretary of the S. P. G., present.

Committee to return visit appointed: visit prevented by war conditions.

Deputation to visit Liberia appointed: failed to go.

Survey of Mid West presented. The Rev. H. L. Burleson elected for South Dakota; the Rev. F. H. Touret for Western Colorado: sixty-fourth and sixty-fifth Domestic Missionary Bishops. Canon amended approving suffragans as best solution of racial Episcopate problem. Suffragans to Missionary Bishops allowed. Greater coördination of Boards and new Canon referred to next Convention. Budget for three years to be presented then. Fiscal year to close December 31.

Bishop Lloyd re-elected President.

Joint Committee appointed on Conference with the Woman's Auxiliary.

Dec.: Mr. Wood made Secretary for Foreign Missions, Dr. Gray for Latin America, Mr. Betticher Assistant to President in editing *The Spirit of Missions,* Mr. Clark Secretary for the Forward Movement, and $25,000 voted to develop it.

Miss Emery resigned as Secretary of the Woman's Auxiliary. Miss Lindley appointed to succeed her. Pilgrimage of Prayer begun with Advent.

1917 Feb.: First appropriation made for Santo Domingo under Bishop of Porto Rico.

March: Dr. W. C. Sturgis made Educational Secretary: Mrs. Biller Assistant Secretary of the Woman's Auxiliary.

Bishop Lloyd visited Porto Rico. Dr. Gray visited Central America.

April 17: United States declared war.

Baltimore Campaign for Missions.

July: Bishop Lloyd planned with Provincial Secretaries Campaign for 1917-1918.

Aug.: Presiding Bishop appointed War Commission. Dr. Wood visited Alaska.

Oct.: The Rev. W. Wyllie appointed first missionary to Dominican Republic.

House of Bishops met in Chicago.

The Rev. W. P. Remington elected Suffragan Bishop for South Dakota (first Suffragan for Missionary District). The Rev. J. C. Sage elected for Salina: sixty-sixth Domestic Missionary Bishop.

Bishops called Bishop Lloyd to visit Liberia.

Nov.: Bishop Lloyd and Archdeacon Schofield of Denver sailed for Liberia.

Mr. Clark attended Campaign L. M. M., California.

St. Luke's Hospital, Tokyo, offered to Government as base unit.

Advent Call, the War Work of the Woman's Auxiliary. Miss F. H. Withers appointed Junior Secretary of the Woman's Auxiliary.

Dec.: The Rev. R. B. Mitchell appointed Corresponding Secretary.

Preparatory Campaign Missions held.

1918 Jan.: Fiftieth Anniversary of St. Augustine's School, Raleigh, N. C.

Feb.: Spanish Church paper begun by Secretary for Latin America.

The Rev. A. R. Llwyd appointed Bishop's Commissary in Haiti.

Joint Committee of men and women presented plan for increased interest and work of Board of Missions, Board of Religious Education and Commission on Social Service.

Feb. and March: Mr. Clark visited Washington and Oregon with L. M. M.

April: Conference of Domestic Missionary Bishops held in New York.

April 10: Special meeting of House of Bishops in New York accepted resignation of Bishop Jones.

May: Mississippi Diocesan Convention planned Diocesan Campaign.

May 8: Bishop Lloyd reported on Liberia.

The Rev. F. S. White appointed Domestic Secretary.

Two Foreign Mission Boards suggested a great financial drive; ours decided to wait till after war.

Dr. Teusler appointed Chairman of American Red Cross, Siberia.

Sept.: Dr. Wood sailed for the East.

Oct. 2: The Rev. T. S. Sing, first Chinese Bishop of the Holy Catholic Church in China, consecrated as Assistant Bishop for Chekiang.

Oct. 22: Earthquake, Porto Rico.

Oct. 28: S. S. *Princess Sophia* sunk off Alaska coast. Walter Harper and wife and all on board lost.

Western Missionary Bishops held Conference in Cheyenne, Wyo.

Nov. 11: Armistice signed.

Dec. 10: The Rev. W. H. Ramsaur appointed to Liberia.

Telegraphic message sent to Bishops to raise indebtedness.

Dec. 30: Dr. Duhring died.

1919 Feb. 12: North American Inter Church World movement presented: Board could not commit Church to coöperate.

Nation-Wide Campaign resolved upon by Executive Committee, with Dr. Patton as Director, Mr. Mitchell at central office, Forward Movement to help; endorsed by Board, March 15, and appointment of women on the Board recommended to the General Convention.

March: Board undertook work in the Virgin Islands.

Dr. Gray visited Haiti.

March 26, April 30, May 28: Days of special intercession for Domestic, Latin American and Foreign Missions.

May: Mr. King resigned as Treasurer.

Immigrant Bureau formed, the Rev. Thos. Burgess appointed Secretary.

May 31: New buildings, St. Paul's College, Tokyo, formally opened.

July: Nevada Summer School inaugurated.

Dr. Wood returned from the East.

Sept. 10: President appointed committee on changes in Canon to provide representation of women on Board of Missions.

Oct. 6 and 7: Board conferred with Domestic and Foreign Missionary Bishops.

Oct.: General Convention, Detroit.

Archbishop Platon and other Greek Ecclesiastics visited General Convention.

Cardinal Mercier visited the House of Deputies.

Woman's Auxiliary United Offering, $468,058.16, for support of women workers, except $5,000 each for Indian School, Farmington, New Mexico; Auxiliary Hall, Valle Crucis, N. C.; All Saints' School, Guantanamo, Cuba; St. Hilda's School Chapel, Wuchang.

Nation-Wide Campaign endorsed.

The Revs. J. C. Morris, D. D., G. F. Mosher and A. W. Moulton elected for Panama Canal Zone, the Philippines and Utah: sixty-seventh, sixty-eighth and sixty-ninth Domestic Missionary Bishops, and the Rev. W. H. Overs for Liberia: twenty-first Foreign

Missionary Bishop. The Rev. S. W. Grice elected for Haiti: declined. Eastern Oklahoma united to Oklahoma under Bishop Thurston.

Western Colorado united to Colorado, and Bishop Touret translated to Idaho. Bishop Beecher of Western Nebraska placed in charge of Salina.

Church Woman's League for Patriotic Service endorsed.

New Missionary Canon—No. 60—adopted "on the Presiding Bishop and Council."

Bishop Gailor, Bishop of Tennessee, elected President of the Council.

Lewis B. Franklin elected Treasurer of the Council.

Miss Lindley elected Executive Secretary of the Woman's Auxiliary.

Nov. 25: First meeting of Council held in Washington, D. C.

Five Departments constituted, and Executive Secretaries elected. Bishop Lloyd for Missions and Social Service: declined. Dr. Gardner for Religious Education. Mr. Franklin for Finance.

Dec. 10: Last meeting of the Board of Missions.

Dec. 11: Second meeting of the Council, at the Church Missions House.

Mrs. W. J. Loaring-Clark of Tennessee made a member of the Department of Missions. Nation-Wide Campaign continued.

First meeting of the Executive Board of the Woman's Auxiliary.

Dec. 12: Church League of Service formed by representatives of women's societies meeting at the Church Missions House: Miss Corey of Massachusetts, Chairman; Miss Matthews of So. Ohio, Recording Secretary.

Dec. 31: Rev. H. N. Woo, Chinese Priest, died in eighty-sixth year.

1920 Jan. 2: Bishop Lloyd's parting service in Missions House Chapel.

Jan. 7: Dr. Wood elected Executive Secretary of the Department of Missions and Church Extension.

Mr. Clark, Secretary to the Presiding Bishop and Council.

Jan. 29: Church and Sewanee Clubs gave dinner to Bishop Gailor.

The Rev. J. W. Morris, D. D., returned to Brazil to become Dean of Divinity School.

Feb.: Woman's Auxiliary received as Auxiliary to Presiding Bishop and Council, and appointment of officers made by Board of Missions ratified; recruiting, office and educational secretaries added; Miss Withers and Junior work transferred to the Board of Religious Education.

Field Director and Worker among Welsh added to force of Foreign-Born American Department and an assistant to the Educational Secretary.

Church Institute for Negroes continued.

Work among Jews referred to next meeting.

Commission of Vocational Guidance formed.

May: Nation-Wide Campaign made a Department with the Rev. W. H. Milton, D. D., Executive Secretary.

The Very Rev. C. N. Lathrop elected Executive Secretary of the Department of Social Service. Bishop Lloyd elected a member of the Department of Missions.

June: The Rev. R. F. Gibson, Executive Secretary of the Publicity Department.

July: Lambeth Conference.

Aug.: World Conference on Faith and Order, Geneva, Switzerland.

Oct.: Sunday School Student Conference, Tokyo.

Bishop Restarick resigned Honolulu.

House of Bishops elected the Rev. R. H. Mize and the Rev. J. D. LaMothe, D. D. for Salina and Honolulu, seventieth and seventy-first Domestic Missionary Bishops, and the Rev. T. M. Gardiner, D. D., as Suffragan Bishop for Liberia.

Famine in China.

New Diocese of the Nippon Sei Ko Kwai in Japan, Tohoku, erected.

1921 Committee appointed on development of the Church Service League and status of the Woman's Auxiliary.
Dean Davis of Christ Church Cathedral, St. Louis, elected Domestic Secretary.
May: World Alliance for International Friendship through the Churches.

AN HISTORICAL TABLE

The following Table gives the dates of organization of the different States and Territories, and shows when they were organized as Dioceses, or were erected into Missionary Districts; also the combinations and divisions that have been made from these.

With regard to the thirteen original States, additional facts are given, such as dates of meetings preliminary to their Diocesan organization and of their first representation in General Convention. The chronological order followed is not that of the Consecration of the Bishops, but of the original Diocesan and District organizations, with the groupings under each of the subsequent divisions and combinations.

In connection with this method of historical statement, it is interesting to note that while there remains but one Territory—Alaska—in the continental United States, there are nineteen Domestic Missionary Districts which have not yet been erected into Dioceses.

Following the list of Dioceses and Missionary Districts in the United States and its dependencies is given an historical list of the Church's Foreign Missions and Districts.

TABLE BY DIOCESES

"Never before had so strange a sight been seen in Christendom as this necessity of various members knitting themselves together into one by such a conscious and voluntary act. In all other cases the unity of the common Episcopate had held such limbs together."—*Samuel Wilberforce, Bishop of Oxford, in "History of the American Church."*

See Chapter II of "History of the Domestic and Foreign Missionary Society."

DIOCESAN ORGANIZATION

1784 MASSACHUSETTS: (Original State) Ratified Constitution United States, Feb. 6, 1788.

Four clergymen of Massachusetts and Rhode Island met and organized the Diocese of Massachusetts, *Sept., 1784;* Massachusetts and New Hampshire represented together in General Convention, Sept., 1789; Massachusetts adopted Diocesan Constitution, 1791.

BISHOPS

Consecrated	*Died*	
1797	1803	Edward Bass
1804, Sept.	1804, Dec.	Samuel Parker
		In Eastern Diocese, under Alexander V. Griswold, 1811-1843
1842	1872	Manton Eastburn: Assistant, 1842-1843; Bishop, 1843-1872
1873	1891	Benjamin H. Paddock
1891	1893	Phillips Brooks
1893		William Lawrence
1913		Samuel G. Babcock, Suffragan

WESTERN MASSACHUSETTS

Division granted, *1901*

BISHOPS

Consecrated	*Died*	
1902	1911	Alexander H. Vinton
1911		Thomas F. Davies

1785 May 12, SOUTH CAROLINA: (Original State) Ratified Constitution United States, May 23, 1788.

Preliminary meeting of two vestries, Feb. 8, 1785: Diocese organized by three clergymen and representatives of eight parishes, *May 12, 1785:* Represented in General Convention, Sept., 1785.

BISHOPS

Consecrated	*Died*	
1795	1801	Robert Smith
1812	1817	Theodore Dehon
1818	1839	Nathaniel Bowen

Consecrated	*Died*	
1840	1852	Christopher E. Gadsden
1853	1871	Thomas F. Davis
1871	1894	William B. W. Howe
1893	1908	Ellison Capers: Assistant, 1893-1894; Bishop, 1894-1908
1907		William Guerry: Coadjutor, 1907-1908; Bishop, 1908-
1921		Kirkman G. Finlay: Coadjutor

1785 May 18, VIRGINIA: (Original State) Ratified Constitution United States, June 25, 1788.

Preliminary convention of clergy, June 3, 1784: Diocese organized by thirty-six clergymen and seventy-one laymen, *May 18, 1785*. Represented in General Convention, Sept., 1785.

BISHOPS

Consecrated	*Died*	
1790	1812	James Madison
1814	1841	Richard C. Moore
1829	1862	William Meade: Assistant, 1829-1841; Bishop, 1841-1862
1842	1876	John Johns: Assistant, 1842-1862; Bishop, 1862-1876
1868	1902	Francis McN. Whittle: Assistant, 1868-1876; Bishop, 1876-1902
1883	1918	Alfred M. Randolph: Assistant, 1883-1892; elected Southern Virginia, 1892
1894	1897	John B. Newton, Coadjutor
1897	1919	Robert A. Gibson: Coadjutor, 1897-1902; Bishop, 1902-1919
1909		Arthur S. Lloyd: Coadjutor. Resigned, 1910; President of the Board of Missions, 1910-1919; Suffragan of New York, 1921
1914		William C. Brown: Coadjutor, 1914-1919; Bishop, 1919-

WEST VIRGINIA: Formed from western and northwestern parts of Virginia, 1861; State admitted, 1863

Division granted, *1877*

BISHOPS

Consecrated	*Died*	
1878	1916	George W. Peterkin
1899		William L. Gravatt: Coadjutor, 1899-1916; Bishop 1916-

SOUTHERN VIRGINIA

Division granted, *1892*

BISHOPS

Consecrated	*Died*	
		Alfred M. Randolph: formerly of Virginia, 1892-1918
1906		Beverley D. Tucker: Coadjutor, 1906-1918; Bishop, 1918-
1917		Arthur C. Thomson: Suffragan, 1917-1919; Coadjutor, 1919-

SOUTHWESTERN VIRGINIA

Division granted, *1919*

BISHOPS

Consecrated	*Died*	
1920		Robert C. Jett

1785 May 24, PENNSYLVANIA: (Original State) Ratified Constitution United States, Dec. 12, 1787.

Four clergymen and twenty-one laymen met May 24, 1784. Laymen first included in State representation; Diocese organized, *May 24, 1785;* Represented in General Convention, Sept., 1785.

BISHOPS

Consecrated	*Died*	
1787	1836	William White: Presiding Bishop, 1789, and 1795-1836

Consecrated	*Died*	
1827	1858	Henry U. Onderdonk: Assistant, 1827-1836; Bishop, 1836-1844; Suspended, 1844-1856; Restored, 1856
1845	1865	Alonzo Potter
1858	1861	Samuel Bowman: Assistant
1862	1887	William B. Stevens: Assistant, 1862-1865; Bishop, 1865-1887
		Ozi W. Whitaker, translated from Missionary District of Nevada as Assistant, 1886-1887; Bishop, 1887-1911
1902	1911	Alexander Mackay-Smith: Coadjutor, 1902-1911; Bishop, Feb., 1911-Nov., 1911
1911		Philip M. Rhinelander: Coadjutor, Oct.-Nov. 1911; Bishop, Nov., 1911-
1911		Thomas J. Garland, Suffragan

PITTSBURGH

Division granted, *1865*

BISHOPS

Consecrated	*Died*	
1866	1881	John B. Kerfoot
1882		Cortlandt Whitehead

ERIE

Division granted, *1910.*

BISHOPS

Consecrated	*Died*	
1911	1921	Rogers Israel
1921		John C. Ward

CENTRAL PENNSYLVANIA

Division granted, *1871;* changed to Bethlehem, 1909

BISHOPS

Consecrated	*Died*	
1871	1895	M. A. DeW. Howe

Consecrated	*Died*	
1884	1897	Nelson S. Rulison: Assistant, 1884-1895; Bishop, 1895-1897
		Ethelbert Talbot: translated from Missionary District of Wyoming and Idaho, 1898-

HARRISBURG
Division granted, *1904*
BISHOPS

Consecrated	*Died*	
1905		James H. Darlington

1785 Aug. 3, CONNECTICUT: (Original State) Ratified Constitution United States, Dec. 7, 1787.
Ten clergymen met and elected Bishop, March 25, 1783; Diocese organized, *Aug. 3, 1785;* Represented in General Convention, Sept., 1789.
BISHOPS

Consecrated	*Died*	
1784	1796	Samuel Seabury: Presiding Bishop, 1789
1797	1813	Abraham Jarvis
		Alexander V. Griswold of Eastern Diocese, 1814-1816
		John H. Hobart of New York, 1816-1819
1819	1865	Thomas C. Brownell: Presiding Bishop, 1852-1865
1851	1899	John Williams: Assistant, 1851-1865; Bishop, 1865-1899; Presiding Bishop, 1887-1899
1897		Chauncey B. Brewster: Assistant, 1897-1899; Bishop, 1899-
1915		Edward C. Acheson: Suffragan

1786 May, NEW JERSEY: (Original State) Ratified Constitution United States, Dec. 18, 1787.
Representative meeting, July, 1785; Diocese organized,

May, 1786; Represented in General Convention, Sept., 1785.

BISHOPS

Consecrated	*Died*	
		Samuel Provoost, Benjamin Moore and John H. Hobart of New York, and William White of Pennsylvania, performed Episcopal acts, 1796-1813
1815	1832	John Croes
1832	1859	George W. Doane
1859	1879	William H. Odenheimer: Elected Northern New Jersey, 1874
1875	1914	John Scarborough
1915		Paul Matthews

NORTHERN NEW JERSEY

Division granted, *1874;* changed to Newark, 1886

BISHOPS

Consecrated	*Died*	
		William H. Odenheimer, formerly of New Jersey, 1874-1879
1880	1903	Thomas A. Starkey
1903		Edwin S. Lines
1915		Wilson R. Stearly: Suffragan, 1915-1917; Coadjutor, 1917-

1786 Sept. 26, DELAWARE: (Original State) Ratified Constitution United States, Dec. 7, 1787.

Diocese organized, *Sept. 26, 1786;* Represented in General Convention, Sept., 1785.

BISHOPS

Consecrated	*Died*	
		William White of Pennsylvania in charge, 1787-1833
		Henry U. Onderdonk of Pennsylvania, Provisional Bishop, 1833-1841

Consecrated	*Died*	
1841	1887	Alfred Lee: Presiding Bishop, 1884-1887
1888	1907	Leighton Coleman
1908		Frederick J. Kinsman: Resigned, 1919
1920		Philip W. Cook

1787 NEW YORK: (Original State) Ratified Constitution United States, July 26, 1785.

Representative meeting, June, 1785; Diocese organized, *1787;* Represented in General Convention, Sept., 1785.

BISHOPS

Consecrated	*Died*	
1787	1815	Samuel Provoost: Presiding Bishop, 1792.
1801	1816	Benjamin Moore: Coadjutor, 1801-1815; Bishop, 1815-1816
1811	1830	John Henry Hobart: Coadjutor, 1811-1816; Bishop, 1816-1830
1830	1861	Benjamin T. Onderdonk; Suspended, 1845
1852	1854	Jonathan M. Wainwright: Provisional Bishop
1854	1887	Horatio Potter: Provisional Bishop, 1854-1861; Bishop, 1861-1887
1883	1908	Henry C. Potter: Assistant, 1883-1887; Bishop, 1887-1908
1904	1919	David H. Greer: Coadjutor, 1904-1908; Bishop, 1908-1919
1911	1920	Charles S. Burch: Suffragan, 1911-1919; Bishop, 1919-1920
1921		William T. Manning
		Arthur S. Lloyd, former Coadjutor Virginia: Suffragan, 1921

WESTERN NEW YORK

Division granted, *1838*

BISHOPS

Consecrated	*Died*	
1839	1865	William H. DeLancey

Consecrated	*Died*	
1865	1896	Arthur C. Coxe: Assistant, Jan.-Apr., 1865; Bishop, 1865-1896
		William D. Walker: Translated from Missionary District of North Dakota, 1896-1917
		Charles H. Brent: Translated from Missionary District of the Philippines, 1918

CENTRAL NEW YORK

Division granted, *1868*

BISHOPS

Consecrated	*Died*	
1869	1904	Frederic D. Huntington
1902		Charles T. Olmsted: Assistant, 1902-1904; Bishop, 1904-
1915		Charles Fiske: Coadjutor

LONG ISLAND

Division granted, *1868*

BISHOPS

Consecrated	*Died*	
1869	1901	Abram N. Littlejohn
1902		Frederick Burgess

ALBANY

Division granted, *1868*

BISHOPS

Consecrated	*Died*	
1869	1913	William C. Doane
1904		Richard H. Nelson: Coadjutor, 1904-1913; Bishop, 1913-

1789 MARYLAND: (Original State) Ratified Constitution United States, April 25, 1788.

Fifteen clergymen met Aug. 13, 1783, gave "Protestant Episcopal" as official name of the Church; Diocese organized, *Nov. 9, 1789;* Represented in General Convention, Sept., 1785.

BISHOPS

Consecrated	*Died*	
1792	1816	Thomas J. Claggett
1814	1827	James Kemp: Suffragan, 1814-1816; Bishop, 1816-1827
1830	1838	William M. Stone
1840	1879	William R. Whittingham
1870	1883	William Pinkney: Assistant, 1870-1879; Bishop, 1879-1883
1885	1911	William Paret
1909		John G. Murray: Coadjutor, 1909-1911; Bishop, 1911-

EASTON

Division granted, *1868*

BISHOPS

Consecrated	*Died*	
		Henry C. Lay: Translated from Mission of the Southwest, 1869-1885
		William F. Adams: Former Missionary Bishop of New Mexico and Arizona, elected to Easton, 1887
	1920	George F. Davenport

WASHINGTON

Division granted, *1895*

BISHOPS

Consecrated	*Died*	
1896	1908	Henry Y. Satterlee
1909		Alfred Harding

1790 Sept., VERMONT: First State admitted to Union, Mar. 4, 1791.

Diocese organized, *Sept., 1790.*

BISHOPS

Consecrated	*Died*	
		In Eastern Diocese under Alexander V. Griswold, 1811-1832
1832	1868	John H. Hopkins: Presiding Bishop, 1865-1868
1868	1893	William H. A. Bissell
1894		Arthur C. A. Hall
1913	1914	William F. Weeks: Coadjutor
1915		George Y. Bliss: Coadjutor

1790 Nov., RHODE ISLAND: (Original State) Ratified Constitution United States, Mar. 29, 1790.
Diocese organized, *Nov., 1790;* Represented in General Convention, Sept., 1792.

BISHOPS

Consecrated	*Died*	
		Samuel Seabury of Conn., Bishop, 1790-1796
		Edward Bass of Mass., Bishop, 1798-1803
		Included in Eastern Diocese under Alexander V. Griswold, 1811-1843
1843	1852	John P. K. Henshaw
1854	1903	Thomas M. Clark: Presiding Bishop, 1899-1903
1898	1910	William N. McVickar: Coadjutor, 1898-1903; Bishop, 1903-1910
1911		James DeW. Perry

1802 NEW HAMPSHIRE: (Original State) United to Massachusetts, 1641: again, 1685-1741.
Ratified Constitution United States, June 21, 1788.
Diocese organized, *Aug., 1802;* Represented with Massachusetts in General Convention, Sept., 1789.

BISHOPS

Consecrated	*Died*	
		In Eastern Diocese, 1811-1838: Alexander V. Griswold in charge, 1838-1843

Consecrated	*Died*	
1844	1870	Carlton Chase
1870	1914	William W. Niles
1906		Edward M. Parker: Coadjutor, 1906-1914; Bishop, 1914-

1810 EASTERN DIOCESE

Organized *May 31, 1810;* Comprising Maine (till 1839), New Hampshire (till 1838), Vermont (till 1832), Massachusetts and Rhode Island.

BISHOPS

Consecrated	*Died*	
1811	1843	Alexander V. Griswold: Only Bishop, and Presiding Bishop, 1836-1843.

1817 NORTH CAROLINA: (Original State) Ratified Constitution United States, Nov. 21, 1789.

First representative meeting, June, 1790; Diocese organized by three clergymen and six laymen, *April 24, 1817;* Represented in General Convention, May, 1817.

BISHOPS

Consecrated	*Died*	
		Richard C. Moore of Virginia in charge, 1817-1819
1823	1830	John S. Ravenscroft
1831	1867	Levi S. Ives: Deposed, 1853
1853	1881	Thomas Atkinson
1873	1893	Theodore B. Lyman: Assistant, 1873-1881; Bishop, 1881-1893
1893		Joseph B. Cheshire: Assistant, Oct.-Dec., 1893; Bishop, Dec., 1893-
1918		Henry B. Delany: Suffragan

EAST CAROLINA

Division granted, *1883*

BISHOPS

Consecrated	*Died*	
1884	1905	Alfred A. Watson

Consecrated	*Died*	
1904	1914	Robert Strange: Coadjutor, 1904-1905; Bishop, 1905-1914
1915		Thomas C. Darst

ASHEVILLE

Missionary District erected *1895*

BISHOPS

Consecrated	*Died*	
1898		Junius M. Horner, Missionary Bishop

1818 OHIO: Included in Northwest Territory, 1787: State admitted, 1803.

Diocese organized, *Jan. 5, 1818.*

BISHOPS

Consecrated	*Died*	
1819	1852	Philander Chase: Resigned, 1831; elected to Illinois, 1835
1832	1873	Charles P. McIlvaine
1859	1892	Gregory T. Bedell: Assistant, 1859-1873; Bishop, 1873-1892; Resigned, 1889
1889		William A. Leonard
1914		Frank DuMoulin: Coadjutor

SOUTHERN OHIO

Division granted, *1874*

BISHOPS

Consecrated	*Died*	
1875	1912	Thomas A. Jaggar: Resigned, 1904
1889		Boyd Vincent: Coadjutor, 1889-1904; Bishop, 1904-
1913		Theodore I. Reese: Coadjutor

1820 MAINE: District of Maine, governed by Massachusetts, 1652-1819; State admitted Mar. 15, 1820.

Diocese organized, *May 3, 1820.*

BISHOPS

Consecrated	*Died*	
		Included in Eastern Diocese with Massachusetts, 1811-1820; as separate State, 1820-39; in charge of Alexander V. Griswold, 1839-1843
		John P. K. Henshaw of Rhode Island in charge, 1843-1847
1847	1866	George Burgess
1867	1899	Henry A. Neely
1900	1915	Robert Codman
		Benjamin Brewster: Translated from the Missionary District of Western Colorado, 1916-

1823 GEORGIA: (Original State) Ratified Constitution United States, Jan. 2, 1788.

Diocese organized by three clergymen and five laymen, *Feb. 24, 1823;* Represented in General Convention, May, 1823.

BISHOPS

Consecrated	*Died*	
		Nathaniel Bowen of South Carolina in charge, 1823-1839
1841	1866	Stephen Elliott
1868	1890	John W. Beckwith
1892	1917	C. Kinloch Nelson: Elected Atlanta, 1907
1908		Frederick F. Reese

ATLANTA

Division granted, *1907*

BISHOPS

Consecrated	*Died*	
		C. Kinloch Nelson: Formerly of Georgia, 1907-1917
1917		Henry J. Mikell

1828 MISSISSIPPI: Territory organized, 1798; State admitted, 1817.

Diocese organized, primary Convention, *1826.*

BISHOPS

Consecrated	*Died*	
		Thomas C. Brownell of Connecticut, visited, 1829
		Leonidas Polk of Missionary District of Arkansas and Indian Territory in charge, 1838-1842
		James H. Otey of Tennessee, in charge, 1842-1850
1850	1887	William M. Green
1883	1902	Hugh M. Thompson: Assistant, 1883-1887; Bishop, 1887-1902
1903		Theodore DuB. Bratton
1919		William M. Green: Coadjutor

1829 July 1, TENNESSEE: Territory organized, 1794; State admitted, 1796.

Diocese organized, *July 1, 1829.*

BISHOPS

Consecrated	*Died*	
		John S. Ravenscroft of North Carolina, in charge, 1829-1833
1834	1863	James H. Otey
1865	1898	Charles T. Quintard
1893		Thomas F. Gailor: Coadjutor, 1893-1898; Bishop, 1898-; and Presiding Bishop of Council, 1919-
1919		Troy Beatty: Coadjutor

1829 July 8, KENTUCKY: Co. of Virginia, 1776; United States Territory South of the Ohio, 1790; State admitted, 1792.

Diocese organized, *July 8, 1929.*

BISHOPS

Consecrated	*Died*	
		John S. Ravenscroft of North Carolina in charge, 1829-1831
1831	1884	Benjamin B. Smith: Presiding Bishop, 1868-1884

Consecrated	*Died*	
1866	1876	George D. Cummins: Assistant, 1866; Deposed, 1874
1875	1904	Thomas U. Dudley: Assistant, 1875-1884; Bishop, 1884-1904
1905		Charles E. Woodcock

LEXINGTON

Division granted, *1895*

BISHOP

Consecrated	*Died*	
1896		Lewis W. Burton

1830 ALABAMA: Territory organized, 1817; State admitted, 1819.

Diocese organized, *1830*.

BISHOPS

Consecrated	*Died*	
		Thomas C. Brownell of Connecticut in charge, 1830-1838
		Leonidas Polk of Missionary District of Arkansas and Indian Territory in charge, 1838-1842
		Leonidas Polk of Louisiana in charge, 1842-1844
1844	1861	Nicholas H. Cobbs
1862	1900	Richard H. Wilmer
1891	1900	Henry M. Jackson: Coadjutor, Resigned, 1900
1900	1902	Robert W. Barnwell
1902		Charles M. Beckwith

1832 MICHIGAN: Included in Northwest Territory, 1787; in Indiana Territory, 1802; Michigan Territory, 1805; State admitted, 1837.

Primary Diocesan Convention, *1832*.

BISHOPS

Consecrated	*Died*	
		Charles P. McIlvaine of Ohio in charge, 1833-1836
1836	1886	Samuel A. McCoskry: Deposed, 1878

Consecrated	*Died*	
1879	1888	Samuel S. Harris
1889	1905	Thomas F. Davies
1906		Charles D. Williams

WESTERN MICHIGAN

Division granted, *1874*

BISHOPS

Consecrated	*Died*	
1875	1909	George DeN. Gillespie
1906		John N. McCormick: Coadjutor, 1906-1909; Bishop, 1909-

NORTHERN MICHIGAN

Missionary District erected, *1892*; Received as Diocese with name of MARQUETTE, 1895

BISHOPS

Consecrated	*Died*	
1896		G. Mott Williams: Resigned, 1919
1918		Robert LeR. Harris: Coadjutor, 1918-1919; Bishop, 1919-

1835 Mar., ILLINOIS: Included in Northwest Territory, 1787; in Indiana Territory, 1800; Illinois Territory organized, 1809; State admitted, 1818.

Diocese organized, *Mar., 1835;* Name changed to *CHICAGO,* 1875.

BISHOPS

Consecrated	*Died*	
		Philander Chase, formerly of Ohio, 1835-1852; Presiding Bishop, 1843-1852
1851	1874	Henry J. Whitehouse: Assistant, 1851-1852; Bishop, 1852-1874
1875	1905	William E. McLaren
1900		Charles P. Anderson: Coadjutor, 1900-1905; Bishop, 1905-
1911	1915	William E. Toll: Suffragan

Consecrated	*Died*	
		Sheldon M. Griswold: Translated from Missionary District of Salina; Suffragan, 1917-

QUINCY

Division granted, *1877*

BISHOPS

Consecrated	*Died*	
1878	1901	Alexander Burgess
1901	1903	Frederick W. Taylor
1904		Edward Fawcett

SPRINGFIELD

Division granted, *1877*

BISHOPS

Consecrated	*Died*	
1878	1906	George F. Seymour
1892	1900	Charles R. Hale: Coadjutor
1904		Edward W. Osborne: Coadjutor, 1904-1906; Bishop, 1906; Resigned, 1916
1917		Granville H. Sherwood

1835 Oct., MISSOURI AND INDIANA

Constituted Missionary District, *1835*; MISSOURI, INDIANA, IOWA AND WISCONSIN, *1844*; IOWA, WISCONSIN AND MINNESOTA, *1849*; WISCONSIN, MINNESOTA AND NEBRASKA, *1854-1859*. (See District of the Northwest, 1859.)

BISHOPS

Consecrated	*Died*	
1835	1870	Jackson Kemper: Missionary Bishop, 1835-1859; also Diocesan of Wisconsin from 1847.

INDIANA: In Northwest Territory, 1787; Territory organized, 1800; State admitted, 1816.

Diocese organized, *Aug., 1838*; changed to INDIANAPOLIS, 1902.

BISHOPS

Consecrated	*Died*	
		Jackson Kemper in charge, 1838-1849
1849	1872	George Upfold
		Joseph C. Talbot: Translated from Northwest Mission as Assistant, 1865; Bishop, 1872-1883
1883	1894	David B. Knickerbacker
1895		John H. White: Elected Michigan City, 1899
1899		Joseph M. Francis

MICHIGAN CITY

Division granted, *1898;* changed to NORTHERN INDIANA, 1919

BISHOP

Consecrated	*Died*	
		John H. White, formerly of Indiana, 1899-

MISSOURI: Included in Louisiana Territory, 1805; Missouri Territory organized, 1812; State admitted, 1821.

Diocese organized, *1840.*

BISHOPS

Consecrated	*Died*	
		Jackson Kemper in charge, 1840-1844
1844	1868	Cicero S. Hawks
1868	1886	Charles F. Robertson
		Daniel S. Tuttle: Translated from Missionary District of Idaho and Utah, 1886; Presiding Bishop, 1903-
		Frederick F. Johnson: Translated from Missionary District of South Dakota, as Coadjutor, 1911-

WEST MISSOURI

Division granted, *1898;* name changed to KANSAS CITY, 1904; WEST MISSOURI, 1919

BISHOPS

Consecrated	*Died*	
1890	1911	Edward R. Atwill
		Sidney C. Partridge: Translated from Missionary District of Kyoto, 1911-

WISCONSIN: Included in Northwest Territory, 1787; in Indiana Territory, then Illinois Territory, 1809; Michigan Territory, 1818; Wisconsin Territory, 1836; State admitted, 1848.

Diocese organized, *1847;* changed to MILWAUKEE, 1886.

BISHOPS

Consecrated	*Died*	
		Jackson Kemper: 1847-1870
1866	1873	William E. Armitage: Assistant, 1866-1870; Bishop, 1870-1873
1874	1888	Edward R. Welles
1889	1891	Cyrus F. Knight
1891	1906	Isaac L. Nicholson
1906		William W. Webb: Coadjutor, Feb.-Oct., 1906; Bishop, Oct., 1906-

FOND DU LAC

Division granted, *1874*

BISHOPS

Consecrated	*Died*	
1875	1888	John H. H. Brown
1889	1912	Charles C. Grafton
1900		Reginald H. Weller: Coadjutor, 1900-1912; Bishop, 1912-

IOWA: Included in Louisiana Purchase, 1803; Territory organized, 1838; State admitted, 1846.

Diocese organized, Primary Convention, *1853.*

BISHOPS

Consecrated	*Died*	
		Jackson Kemper of Wisconsin in charge, 1853-1854
1854	1874	Henry W. Lee
1876	1898	William S. Perry
1899		Theodore N. Morrison
1912		Harry S. Longley: Suffragan, 1912-1917; Coadjutor, 1917

MINNESOTA: Eastern part in Northwest Territory, 1783; Western part in Louisiana Purchase, 1803; Territory organized, 1849; State admitted, 1858.
Diocese organized, Primary Convention, *1857*.

BISHOPS

Consecrated	*Died*	
		Jackson Kemper of Wisconsin in charge, 1857-1859
1859	1901	Henry B. Whipple
1886	1900	Mahlon N. Gilbert: Coadjutor
		Samuel C. Edsall: Translated from Missionary District of North Dakota, 1901-1917
1912		Frank A. McElwain: Suffragan, 1912-1917; Bishop, 1917-

DULUTH

Missionary District erected, *1895;* Received as Diocese, 1907.

BISHOPS

Consecrated	*Died*	
1897		James D. Morrison: Missionary Bishop, 1897-1907; Diocesan, 1908-
1920		Gaylord B. Bennett: Coadjutor

1838 Jan., FLORIDA: Ceded to United States, 1819; Territory organized, 1822; State admitted, 1845.
Diocese organized, *Jan., 1838.*

BISHOPS

Consecrated	*Died*	
		Stephen Elliott of Georgia in charge, 1841-1851
1851	1866	Francis H. Rutledge
1867	1885	John F. Young
1886		Edwin G. Weed

SOUTHERN FLORIDA

Missionary District erected, *1892*

BISHOPS

Consecrated	*Died*	
1892	1919	William C. Gray, Missionary Bishop: Resigned, 1913
		Cameron Mann, Missionary Bishop: Translated from Missionary District of North Dakota, 1913-

1838 *April,* LOUISIANA: Purchased by United States, 1803; Orleans Territory, 1804; State admitted, 1812. Diocese organized, *April, 1838.*

BISHOPS

Consecrated	*Died*	
		Leonidas Polk of Missionary District of Arkansas and Indian Territory in charge, 1839-1841; Elected to Louisiana, 1841-1864
1866	1878	Joseph P. B. Wilmer
1880	1891	John N. Galleher
1891		Davis Sessums: Assistant, June-Dec., 1891; Bishop, Dec., 1891-

1838 Sept., ARKANSAS AND INDIAN TERRITORY Missionary District erected, *Sept., 1838.*

BISHOPS

Consecrated	*Died*	
1838	1864	Leonidas Polk, Missionary Bishop: 1838-1842; Elected to Louisiana, 1841
		James H. Otey of Tennessee in charge, 1842-1844

Consecrated	*Died*	
1844	1858	George W. Freeman, Missionary Bishop

(See Diocese of the Southwest, 1859.)

1849 TEXAS: Annexed to United States as State, 1845. Diocese organized; Primary Convention, *1849*.

BISHOPS

Consecrated	*Died*	
		George W. Freeman, Missionary Bishop of Arkansas and Indian Territory in charge, 1849-1858.
1859	1893	Alexander Gregg
1892		George H. Kinsolving, Assistant, 1892-1893; Bishop, 1893-
1918		Charles S. Quin: Coadjutor.

WESTERN TEXAS

Missionary District erected, *1874*: Changed to WEST TEXAS and made Diocese, 1904.

BISHOPS

Consecrated	*Died*	
1874	1887	Robert W. B. Elliott, Missionary Bishop
1888		James S. Johnston: Missionary Bishop, 1888-1904; Diocesan, 1904; Resigned, 1916
1914		William T. Capers: Coadjutor, 1914-1916; Bishop, 1916

NORTHERN TEXAS

Missionary District erected, *1874*; made Diocese of DALLAS, 1895

BISHOPS

Consecrated	*Died*	
1874		Alexander C. Garrett, Missionary Bishop, 1874-1895; Diocesan, 1895-
1917		Harry T. Moore: Coadjutor

NORTH TEXAS
Missionary District erected, *1910*
BISHOP

Consecrated	*Died*	
1910		Edward A. Temple, Missionary Bishop

1850 CALIFORNIA: Ceded to United States, 1848; State admitted, 1850.
Diocese organized, *1850;* Received as Domestic Mission, *1853;* Admitted as Diocese, *1856.*
BISHOPS

Consecrated	*Died*	
1853	1893	William I. Kip: Missionary Bishop, 1853-1856; Diocesan, 1856-1893
1890		William F. Nichols: Assistant, 1890-1893; Bishop, 1893-
1919		Edward L. Parsons: Coadjutor

NORTHERN CALIFORNIA
Missionary District erected, *1874;* changed to SACRAMENTO, including part of Nevada, 1898; changed back to original limits, 1907; made Diocese, 1910
BISHOPS

Consecrated	*Died*	
1874	1898	John H. D. Wingfield, Missionary Bishop
1899		William H. Moreland: Missionary Bishop, 1899-1910; Diocesan, 1910-

LOS ANGELES
Division granted, *1895*
BISHOPS

Consecrated	*Died*	
1896		Joseph H. Johnson
1920		William B. Stevens: Coadjutor

SAN JOAQUIN
Missionary District erected, *1910.*
BISHOP

Consecrated	*Died*	
1911		Louis C. Sanford, Missionary Bishop

1853 OREGON AND WASHINGTON TERRITORY
Missionary District erected, *1853;* Division granted, 1880
BISHOPS

Consecrated	*Died*	
1854	1867	Thomas F. Scott, Missionary Bishop
1868	1906	Benjamin W. Morris, 1868-1880

OREGON: Territory (including Washington and Idaho): Organized, 1848; State admitted, 1859.
Missionary District established, *1880;* Diocese organized, 1889.
BISHOPS

Consecrated	*Died*	
		Benjamin W. Morris: Missionary Bishop, 1880-1889; Diocesan, 1889-1906
1906	1914	Charles Scadding
1915		Walter T. Sumner

EASTERN OREGON
Missionary District erected, *1907.*
BISHOPS

Consecrated	*Died*	
1907		Robert L. Paddock, Missionary Bishop

WASHINGTON: Territory organized, 1853; State admitted, 1889
Missionary District established, *1880;* changed to OLYMPIA, 1894; Diocese organized, 1910.
BISHOPS

Consecrated	*Died*	
1880	1894	John A. Paddock, Missionary Bishop

Consecrated	*Died*	
		William M. Barker, Missionary Bishop: Translated from Missionary District of Western Colorado, 1894-1901
1902		Frederic W. Keator: Missionary Bishop, 1902-1910; Diocesan, 1910-

SPOKANE

Missionary District erected, *1892*.

BISHOPS

Consecrated	*Died*	
1892		Lemuel H. Wells, Missionary Bishop: Resigned, 1913
1915		Herman Page, Missionary Bishop

1859 KANSAS: In Louisiana Purchase, 1803; Southwestern Kansas, Mexican Territory, till 1848; Territory organized, 1854; State admitted, 1861.

Diocese organized, *1859*.

BISHOPS

Consecrated	*Died*	
		Jackson Kemper of Wisconsin in charge, 1854-1859
		Henry W. Lee of Iowa in charge, 1860-1864
1864	1889	Thomas H. Vail
1887	1895	Elisha S. Thomas: Assistant, 1887-1889; Bishop, 1889-1895
1895	1916	Frank R. Millspaugh
1916		James Wise: Coadjutor, Oct.-Nov., 1916; Bishop, Nov., 1916

SALINA

Missionary District erected, *1901*

BISHOPS

Consecrated	*Died*	
1903		Sheldon M. Griswold, Missionary Bishop, 1903-1917: Elected to Chicago as Suffragan, 1917

Consecrated	*Died*	
1918	1919	John C. Sage, Missionary Bishop
		George A. Beecher, Missionary Bishop of Western Nebraska in charge, 1919-1921
1921		Robert H. Mize, Missionary Bishop

1859 NORTHWEST DIOCESE

Missionary District erected, *1859*. "All parts of country not yet organized in Dioceses or included in Missionary Districts, north of Cherokee County (Oklahoma) and New Mexico and as far west as Eastern border of California" comprising the present States of Nebraska, North and South Dakota, Colorado, Utah, Nevada, Idaho, Montana and Wyoming

BISHOP

Consecrated	*Died*	
1860	1883	Joseph C. Talbot, Missionary Bishop: Elected Assistant of Indiana, 1865

NEBRASKA AND DAKOTA

Missionary District erected, *1865*

BISHOP

Consecrated	*Died*	
1865	1884	Robert H. Clarkson, Missionary Bishop: Elected to Nebraska, 1870

NEBRASKA: In Louisiana Purchase, 1803; and in Missouri Territory; Territory organized, 1854; State admitted, 1867.

Diocese organized, *1868*.

BISHOPS

Consecrated	*Died*	
		Robert H. Clarkson: Missionary Bishop, 1868-1870; Diocesan, 1870-1884
1885	1908	George Worthington

Consecrated	*Died*	
1889	1919	Arthur L. Williams: Coadjutor, 1899-1908; Bishop, 1908-1919
1919		Ernest V. Shayler

THE PLATTE

Division granted and Missionary District erected, *1889;* changed to LARAMIE, 1898; KEARNEY, 1907; WESTERN NEBRASKA, 1913.

BISHOPS

Consecrated	*Died*	
1890		Anson R. Graves, Missionary Bishop: Resigned, 1910
1910		George A. Beecher, Missionary Bishop

DAKOTA: In Louisiana Purchase, 1803; in Minnesota Territory, 1849; part in Nebraska, 1854-1864; Territory organized, 1861; Admitted as States of North Dakota and South Dakota, 1889.

BISHOP

Robert H. Clarkson of Nebraska in charge, 1870-1883

NIOBRARA (Indian Missionary District) Erected, *1872*; merged in Missionary District of SOUTH DAKOTA, *1883.*

BISHOPS

Consecrated	*Died*	
1873	1909	William H. Hare, Missionary Bishop
1905		Frederick F. Johnson: Assistant to Bishop, 1905-1909; Missionary Bishop, 1909-1911; Elected as Coadjutor of Missouri, 1911

Consecrated	*Died*	
1912	1915	George Biller, Missionary Bishop
1916		Hugh L. Burleson, Missionary Bishop
1918		William P. Remington: Suffragan

NORTH DAKOTA

Missionary District erected, *1883*

BISHOPS

Consecrated	*Died*	
1883	1917	William D. Walker, Missionary Bishop, 1883-1896; Elected to Western New York, 1896
1899	1917	Samuel C. Edsall, Missionary Bishop, 1899-1901; Elected to Minnesota, 1901
1901		Cameron Mann, Missionary Bishop, 1901-1913: Translated to Southern Florida, 1913
1914		John P. Tyler, Missionary Bishop

COLORADO AND PARTS ADJACENT

Missionary District erected, *1865:* Being Colorado, Montana, Idaho and Wyoming, 1865-1867; Colorado, Wyoming, Nevada and* New Mexico, 1867-1869; Colorado, New Mexico and Wyoming, 1869-1874; Colorado and Wyoming, 1874-1883.

BISHOPS

Consecrated	*Died*	
1865	1873	George M. Randall, Missionary Bishop
1873	1902	John F. Spalding, Missionary Bishop, 1873-1883

COLORADO: Included in Louisiana Purchase, 1803; and Mexican cession, 1848; Territory organized, 1861; State admitted, 1876.

Missionary District erected, *1883;* Diocese organized, *1887.*

BISHOPS

Consecrated	*Died*	
		John F. Spalding, formerly of Colorado and Parts Adjacent: Missionary Bishop, 1883-1887; Diocesan, 1887-1902
1902	1918	Charles S. Olmsted
1917		Irving P. Johnson: Coadjutor, 1917-1918; Bishop, 1918
1921		Frederick Ingley: Coadjutor

WESTERN COLORADO

Missionary District erected, *1892;* part of the District of Salt Lake, 1898-1907; reunited to Colorado, 1919

BISHOPS

Consecrated	*Died*	
1893	1901	William M. Barker, Missionary Bishop: Translated to Olympia, 1894
		Abiel Leonard of Nevada and Utah in charge, 1895-1898; Missionary Bishop, 1898-1903
		Franklin S. Spalding of Salt Lake in charge, 1904-1907
1907	1908	Edward J. Knight, Missionary Bishop

Consecrated	*Died*	
1909		Benjamin Brewster, Missionary Bishop: Elected to Maine, 1916
1917		Frank H. Touret: Translated to Idaho, 1919

MONTANA, IDAHO AND UTAH

Missionary District erected, *1867.*

BISHOP

Consecrated	*Died*	
1867		Daniel S. Tuttle, Missionary Bishop: Translated to Idaho and Utah, 1880

MONTANA: Territory organized, 1864; State admitted, 1889.

Missionary District erected, *1880;* Diocese organized, 1904.

BISHOPS

Consecrated	*Died*	
1880	1916	Leigh R. Brewer: Missionary Bishop, 1880-1904; Diocesan, 1904-1916
1914		William F. Faber: Coadjutor, 1914-1916; Bishop, 1916
1920		H. H. H. Fox: Suffragan

IDAHO AND UTAH

Missionary District erected, *1880.*

BISHOP

		Daniel S. Tuttle, Missionary Bishop: Elected to Missouri, 1886

WYOMING: In Louisiana Purchase, 1803; and Mexican cession, 1846; Territory organized, 1868; State admitted, 1890.

Missionary District erected, *1883.*

BISHOP

John F. Spalding of Colorado in charge, 1883-1886

WYOMING AND IDAHO

Missionary District erected, *1886*; changed to BOISE (Idaho and part of Wyoming), 1898.

BISHOPS

Consecrated	*Died*	
1887		Ethelbert Talbot, Missionary Bishop, 1887-1898: Elected to Central Pennsylvania, 1898
1899	1918	James B. Funsten: 1899-1907

IDAHO: In Oregon Territory, 1848; in Washington Territory, 1853; Territory organized, 1863; State admitted, 1890.

Missionary District erected, *1907*.

BISHOPS

James B. Funsten, Missionary Bishop: 1907-1918

Frank H. Touret, Missionary Bishop: Translated from Western Colorado, 1919-

WYOMING

Missionary District again established, *1907*.

BISHOP

Consecrated	*Died*	
1909		Nathaniel S. Thomas, Missionary Bishop

NEVADA AND *ARIZONA

Missionary District erected, *1868;* Divided, 1874.

BISHOP.

Consecrated	*Died*	
1869	1911	Ozi W. Whitaker, Missionary Bishop, 1869-1874

* 1868-1874: Removed from this Diocese and attached to Nevada under Northwest Diocese.

NEVADA: In Mexican cession, 1848; Territory organized, 1861; State admitted, 1864.
Missionary District erected, *1874.*

BISHOP

Ozi W. Whitaker, Missionary Bishop, 1874: Elected Assistant of Pennsylvania, 1886

NEVADA AND UTAH

Missionary District erected, *1886.*

BISHOP

Consecrated	*Died*	
1888	1903	Abiel Leonard, Missionary Bishop, 1888-1898

SALT LAKE

Missionary District erected, *1898* (Utah, Western Colorado and part of Nevada and Wyoming)

BISHOPS

Consecrated	*Died*	
		Abiel Leonard, Missionary Bishop, 1898-1903
1904	1914	Franklin S. Spalding, Missionary Bishop, 1904-1907

UTAH: In Mexican cession, 1848; Territory organized, 1850; State admitted, 1896.
Missionary District established, *1907.*

BISHOPS

Consecrated	*Died*	
		Franklin S. Spalding, Missionary Bishop, 1907-1914
1914		Paul Jones, Missionary Bishop: Resigned, 1918
1920		Arthur W. Moulton, Missionary Bishop

NEVADA

Missionary District again erected, *1907.*

BISHOPS

Consecrated	*Died*	
1908	1913	Henry D. Robinson, Missionary Bishop
1914		George C. Hunting, Missionary Bishop

1859 SOUTHWEST DIOCESE

Missionary District erected, *1859:* "All parts of country not yet organized in Dioceses or included in Missionary Districts, South of Northern border of Cherokee County and New Mexico, as far as Eastern border of California, together with Arkansas," comprising the present State of Arizona,* New Mexico,† Oklahoma‡ and Arkansas.

BISHOPS

Consecrated	*Died*	
1859	1885	Henry C. Lay, Missionary Bishop: Translated to Easton, 1869
1870	1899	Henry N. Pierce, Missionary Bishop, 1870-1871: Elected to Arkansas, 1871

ARKANSAS: In Louisiana Purchase, 1803; in Louisiana Territory, 1812; in Missouri Territory, till 1819; Territory (including Indian Territory), 1817; State admitted, 1836.

Diocese organized, 1871.

BISHOPS

Consecrated	*Died*	
		Henry N. Pierce: 1871-1899
1898		William M. Brown: Coadjutor, 1898-1899; Bishop, 1899; Resigned, 1912
1911		James R. Winchester: Coadjutor, 1911-1912; Bishop, 1912-

* 1868-1874: Removed from this Diocese and attached to Nevada under Northwest Diocese.

† 1867-1874: Removed from this Diocese and attached to Colorado and parts adjacent under Northwest Diocese.

‡ Formerly Indian Territory; then Oklahoma and Indian Territory.

Consecrated	*Died*	
1917		Edwin W. Saphoré: Suffragan.
1918		Edward T. Demby: Suffragan for Arkansas and Province of the Southwest

INDIAN TERRITORY: Territory organized, 1834; Oklahoma Territory set off, 1890; Reunited and State admitted as OKLAHOMA, 1907.

Missionary District erected, *1871*; changed to OKLAHOMA AND INDIAN TERRITORY, 1892; to OKLAHOMA, 1907.

BISHOPS

Consecrated	*Died*	
		Henry N. Pierce of Arkansas in charge, 1871-1893
1893	1918	Francis K. Brooke, Missionary Bishop

EASTERN OKLAHOMA

Missionary District erected, *1910;* reunited and changed back to OKLAHOMA, 1919

BISHOP

Consecrated	*Died*	
1911		Theodore P. Thurston, Missionary Bishop

NEW MEXICO AND ARIZONA

Missionary District erected, *1874.*

BISHOPS

Consecrated	*Died*	
1875	1920	William F. Adams, Missionary Bishop: Resigned, 1876
1880	1888	George K. Dunlop, Missionary Bishop
1889	1911	John M. Kendrick: Missionary Bishop, 1889-1892

ARIZONA: In cession from Mexico, 1848; Territory organized, 1863; State admitted, 1912.

Missionary District erected, *1892.*

BISHOPS

Consecrated	*Died*	
		John M. Kendrick, Missionary Bishop, 1892-1911
	1911	Julius W. Atwood, Missionary Bishop

NEW MEXICO: From part of Texas and Mexican cession; Territory organized, 1850; State admitted, 1912

Missionary District erected, *1892*.

BISHOPS

Consecrated	*Died*	
		John M. Kendrick of Arizona in charge, 1892-1910; Missionary Bishop, 1910-1911
	1914	Frederick B. Howden, Missionary Bishop

1895 ALASKA: Recognized as a Territory, 1906.

Missionary District erected, *1895*.

BISHOPS

Consecrated	*Died*	
1895		Peter T. Rowe, Missionary Bishop

1901 THE PHILIPPINE ISLANDS: Ceded by Spain to United States, 1898.

Missionary District erected, *1901*.

BISHOPS

Consecrated	*Died*	
1901		Charles H. Brent, Missionary Bishop: Elected to Western New York, 1918
1920		Gouverneur F. Mosher, Missionary Bishop

1901 PORTO RICO: Ceded by Spain to United States, 1898.

Missionary District erected, *1901*. Since 1919 including the Virgin Islands which were transferred to United States, 1917.

BISHOPS

Consecrated	*Died*	
1902	1917	James H. Van Buren, Missionary Bishop: Resigned, 1912
1913		Charles B. Colmore, Missionary Bishop

1901 HONOLULU: Territory of Hawaii created, 1900.

Missionary District erected *1901:* Received from Church of England, 1902.

BISHOPS

Consecrated	*Died*	
1902		Henry B. Restarick, Missionary Bishop: Resigned, 1921
1921		John D. LaMothe, Missionary Bishop

1919 PANAMA CANAL ZONE: Purchased by United States, 1903.

Work transferred by Church of England, 1906; H. Y. Satterlee of Washington in charge, 1906-1908; A. W. Knight of Cuba, and Vice-Chancellor of Sewanee, in charge, 1908-1919. Missionary District erected, *1919.*

BISHOP

Consecrated	*Died*	
1920		James C. Morris, Missionary Bishop

FOREIGN FIELDS

Mission Opened

1822 WEST AFRICA

Mission undertaken, *1822:* CAPE PALMAS AND PARTS ADJACENT erected as Missionary District, 1844; name changed to LIBERIA, 1913.

BISHOPS

Consecrated	*Died*	
1851	1874	John Payne, Missionary Bishop: Resigned, 1872
1873	1874	John G. Auer, Missionary Bishop

1877	1914	Charles C. Penick, Missionary Bishop: Resigned, 1883
1885	1916	Samuel D. Ferguson, Missionary Bishop
		Arthur S. Lloyd, President of the Board of Missions in charge, 1918-1919
1919		Walter H. Overs, Missionary Bishop
1921		Theophilus M. Gardiner: Suffragan

1827 BUENOS AIRES

Mission undertaken, *1827*, but work never opened.

1830 GREECE

Mission opened, *1830:* Closed, 1898: No Bishop sent.

1832 SYRA

Mission opened, *1832:* Closed, 1839: No Bishop sent.

1834 CHINA

Mission opened, *1834;* erected into Missionary District, 1844; enlarged to China and Japan, 1866; divided, 1874; the Holy Catholic Church in China formed, 1912.

BISHOPS

Consecrated	*Died*	
1844	1864	William J. Boone, Missionary Bishop
1866	1910	Channing M. Williams, Missionary Bishop: China and Japan to 1874; then translated to Yedo

SHANGHAI

Missionary District erected, *1874*

BISHOPS

Consecrated	*Died*	
1877	1906	Samuel I. J. Schereschewsky, Missionary Bishop: Resigned, 1884
1884	1891	William J. Boone, 2nd, Missionary Bishop
1893		Frederick R. Graves, Missionary Bishop

WUHU

Missionary District erected, *1910;* changed to ANKING, 1913

BISHOP

Consecrated	*Died*	
1912		Daniel T. Huntington, Missionary Bishop

HANKOW

Missionary District erected, *1901*

BISHOPS

Consecrated	*Died*	
1902	1903	J. Addison Ingle, Missionary Bishop
1904		Logan H. Roots, Missionary Bishop

1838 CRETE

Mission opened, *1838;* Closed, 1844. No Bishop sent.

1838 TEXAS

Mission opened, *1838;* Transferred to Domestic Field, 1849.

BISHOPS

Leonidas Polk of Arkansas and Louisiana in charge, 1838-1844

George W. Freeman of Arkansas and Indian Territory in charge, 1844-1849

1838 CONSTANTINOPLE

Mission opened, *1838;* Closed, 1850.

BISHOP

Consecrated	*Died*	
1844	1894	Horatio Southgate, Missionary Bishop: Resigned, 1850

1847 SAN FRANCISCO, CALIFORNIA

A Foreign Mission, *1847;* Diocese organized, 1850.

1859 BRAZIL

Mission opened, *1859;* Closed, 1864; Reopened in SOUTHERN BRAZIL, 1889; Lucien L. Kinsolving consecrated for Reformed Church in Brazil, 1899; Missionary District of SOUTHERN BRAZIL erected, 1907.

BISHOP

Consecrated	*Died*	
1899		Lucien L. Kinsolving: Missionary Bishop, 1907-

1859 JAPAN

Mission established, *1859;* with China, 1866-1874; separated and erected as YEDO, 1874; changed to TOKYO, 1893; Holy Catholic Church in Japan formed, 1887.

BISHOPS

Consecrated	*Died*	
		Channing M. Williams, Missionary Bishop: China and Japan, 1866-1874; Yedo, 1874; Resigned, 1889
1893		John McKim, Missionary Bishop

KYOTO

Missionary District erected, *1898*

BISHOPS

Consecrated	*Died*	
		John McKim of Tokyo in charge, 1898-1900
1900		Sidney C. Partridge, Missionary Bishop, 1900-1911: Elected to West Missouri, 1911
1912		H. St. George Tucker

1866 HAITI

Mission adopted, *1866;* Autonomous Church; James T. Holly, Bishop, 1874-1911; Missionary District erected, 1913.

BISHOPS

Consecrated *Died*

Albion W. Knight of Cuba in charge, 1912-1914
Charles B. Colmore of Porto Rico in charge, 1914-1919
James C. Morris of Panama Canal Zone in charge, 1920-

1873 JOPPA

Mission adopted, *1873;* Closed, 1877. No Bishop sent.

1877 MEXICO

Mission assumed, *1877;* Henry C. Riley consecrated for Independent Mexican Church, 1879; Resigned, 1884; Died, 1904; Missionary District erected, 1904.

BISHOP

Consecrated *Died*

1904 Henry D. Aves, Missionary Bishop

1884 CUBA

Mission assumed, *1884;* John F. Young of Florida in charge, 1884-1885; Missionary District erected, 1901.

BISHOPS

Consecrated *Died*

Ozi W. Whitaker of Pennsylvania in charge, 1900-1902
James H. Van Buren of Porto Rico in charge, 1902-1904

1904 Albion W. Knight, Missionary Bishop: Resigned, 1913

1915 Hiram R. Hulse, Missionary Bishop

1913 DOMINICAN REPUBLIC

Mission adopted, *1913.*

Charles B. Colmore of Porto Rico in charge, 1913-

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